

The Orthodox Syrian Church  
of the East



SERVICE BOOK OF THE

Holy Qurbana

WITH STAFF NOTATION OF EUCHARISTIC HYMS



The Orthodox Syrian Church  
of The East

**SERVICE BOOK OF THE  
HOLY QURBANA**

With Staff Notation Of Eucharistic Hymns

**MUSIC NOTATED AND HARMONISED BY  
FR. M. P. GEORGE**

(Based on the Service Book published by  
Late H.H.Moran Mar Baselios Mar Thoma Mathews I)

Price  
Rs. 250.00

**SERVICE BOOK OF THE HOLY QURBANA**  
(English)

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## **The Malankara Orthodox Syrian Church** **CATHOLICATE OF THE EAST**

**Baselios Marthoma Mathews II**  
CATHOLICOS OF  
THE APOSTOLIC THRONE OF  
ST. THOMAS  
AND MALANKARA METROPOLITAN



CATHOLICATE PALACE  
KOTTAYAM - 686 038  
KERALA, INDIA.

No: P.123/04

11-08-2004

Blessings to our beloved Fr.M.P.George, Director of our School of Liturgical Music.

Beloved in our Lord,

It is the language and music that make the worship in our Orthodox Church devotional and meaningful. With a view to help facilitate this process we do encourage a few selected members forming a Choir to take lead in singing during service in the Church.

We do appreciate the work done by you in getting the "Staff Notation and Chords" of Holy Qurbana compiled and printed as a book. This will definitely be of great help for the Faithful of the Church, especially those in outside Kerala Dioceses.

This is a unique attempt which contributes much to our system of worship which is sacrificial in nature. It is to be admitted that music has an important place in worship which adds to its beauty.

I do hope that this book will be accepted by the members with all necessary appreciation it deserves.

With all best wishes and blessings

**Baselios Marthoma Mathews II**

In Memoriam  
Late Very Rev. Zachariah Karuvelil, Cor-Episcopa



## FOREWORD

Father M.P.George's effort to provide musical notation to the hymns and chants of the Eucharistic liturgy is praiseworthy. This is a much needed attempt to bring some order in liturgical singing in the church. Traditionally the eight melodies (Octoechoes) were transmitted directly from teacher to students in actual singing practice. However a lot of variations occurred during the process of transmission over generations due to the possibility for improvisation by different teachers in different regions. As a result some degree of confusion arises especially when singers from different regions come together for common events.

Fr.George's book provides the necessary notations so that there is some common reference point for all, even though we concede some freedom for creative improvisation by gifted singers.

With his renowned musical talents and his scientific study of different systems of music, Fr.George is the right person to do this.

I wish all success to his work for the greater benefit of our people.

Feast of Shoonoyo,2004  
Orthodox Seminary.

**Fr.Dr.K.M.George**  
(Principal)

## PREFACE

The Malankara Orthodox Liturgy is unique in its music, rituals and forms. It is rooted in the traditions of the Orthodox Church in **Syria**, which is considered to be one of the most ancient churches in Christendom and the motherhouse of the West Syrian Liturgy. The West Syrian Liturgy was popularised in the Malankara Church during the latter half of the 19<sup>th</sup> century. The Syriac Liturgy has been adopted by several churches chiefly because of its use of three major sources, firstly the profound theology of the church fathers like **Mar Ephrem, Mar Jacob, Mar Balai, Mar Severios** and others; secondly the beauty of its melody based on the principle of Octoechoes, and thirdly the stylistic form of its literature. The "Syrian Churches" in India viz. the churches, which adopted the Syrian Liturgy, continue to maintain this legacy and transfer it to new generations orally.

The '**Malpanate**' (Malpan is a teacher who teaches the Syriac language, liturgy and music) system played a very significant role in popularising this ancient traditional liturgy. The West Syrian music is based on **Octoechoes** (eight tones) system like the European Modal system. The monasteries played a vital role in developing this music into its classical form by adopting the Octoechoes viz. singing a melody in eight tones. It had the great benefit of avoiding the monotony arising out of a mechanical worship, especially the daily recitation of fixed canonical prayers. The eight modes produce eight moods viz. '**Rasa**', according to the Indian concept. I am of the firm conviction that the West Syrian music is more melodious than the European Modal system, more attractive than the Arabian system viz. '**Makkam**', and more appealing than the Byzantine music.

The oral tradition of the music by the **Malpans** has prevailed since the early period and it still continues to date. As the transmission of the West Syriac music system is dependent on aural listening and oral singing, several changes have taken place in the melody from time to time. This mainly is a result of the absence of a scientific approach in the West Syrian hymnody, which, in my opinion, cannot be rectified by western notation, Indian or any other. The melody is embellished by improvisation and the use of quartertones, which is considered as one of the main characteristics of Syriac music. But these quartertones cannot be notated exactly like the voice production. So this is a question that looms large in front of me. There are two options: either to maintain the Syriac music and sing it according to the

traditional method, or to avoid the quartertones and the semi - quartertones, and make the melody simpler. Somehow I am more satisfied with the latter option and hence have notated the melody in a simplified form, especially for children. Syriac music is easier to sing for Syrians, but for a person of any other nationality it would be difficult. In this book, the Syriac music is provided above the music score as 'Traditional Syriac Tune'. This implies that, it is the old Syriac tune without quartertones or any other embellishments.

Sometimes youngsters have raised their doubt as to why we should be anxious to attain the perfection of Syriac music singing like the Syrians? To them such an attempt may appear to be unrealistic or artificial. For nobody can speak or sing a foreign language with the exact accent as the native people. For instance, there is a wide gap in the pronunciation accent of Indians born and brought up in America/Britain and those who have been born and brought up in India itself. This is exactly why I have notated and harmonized these songs in the simplified method. All songs included in this book are not taken from the traditional Syriac hymnody. Some of them have been composed by local choir masters, and have been found suitable for use in the celebration of the Liturgy in English.

The change of unison to polyphony may not be greatly appreciated by the majority of the Orthodox people in India. This is because harmonised singing is considered to be Western. In this book, those who appreciate unison singing can sing the soprano part in the four - part harmony, which can be considered as the melody. Suitable chords have also been provided above the score, which would be helpful for the accompanists.

The morning prayer according to the '**Sleebea Namaskaram**' has been added as an appendix. But this has been given only as the transliteration of the Malayalam. If it is recognised that the children really need an English version, then this will be added in the next edition.

This book is based on the '**Qurbana Kramam**' (Service Book of the Holy Qurbana) translated and published by the late Catholicos **H.H.Moran Mar Baselios Mar Thoma Mathews I**. His Holiness was the one who composed an English service book with the help of **Dr.C.S.Thoburn** from England. His word-by-word translation helps us to sing the English songs exactly like the songs in Malayalam. The Malankara Orthodox Church will ever remember his name for this great service His Holiness has rendered. I thank God for his wonderful work for the future generations. The late Metropolitan **Dr.Paulos Mar Gregorios**, the former Principal of the Orthodox Seminary, further advanced this work by publishing an order book of the Eucharist (Qurbana Taksa). Now the part for the laity and their readings have been provided in the former and the sections for the priests and the rubrics has been included in the latter. I hope this book will fulfil the needs of the children who have been born and brought up outside Kerala, at least to some extent.

The systems in this book were first sung in the *St.Gregorios Orthodox Church* at London, U.K. This music was first sung by the *St.Albans English Choir* led by **Dr.Andrew Parnell**, my professor. It was the first time that a choir had sung in four-part harmony the English service of the Malankara Church.



I express my sincere thanks to **H.H.Moran Mar Baselios Mar Thoma Mathews II** for his encouragements and blessings, which were conveyed through His Holiness' inspiring words. I also extend my hearty thanks to **Rev.Dr.K.M.George, Rev.Fr.T.J.Joshua, Rev.Dr.Baby Varghese, Rev.Dr.John Mathews, and Mr.Babu Abraham**, who have contributed much for the success of this book through their insightful writings about the Orthodox Liturgy. I also express my gratitude and thanks to **Mrs.Tatchiana Pantaleimnovna**, my professor in Russia, for her valuable service to verify the harmony of these songs. Again, my thanks are due to **Mr.Thomas Jacob Kaithayil** who spent a great deal of his valuable time for music engraving and computer layout.

The impetus to publish this book was given by the members of Karuvelil family and this is dedicated to the revered memory of their father, the late **Very.Rev.Zachariah Karuvelil, Cor-Episcopa**.

Above all, I dedicate myself to my Almighty God who is my Guide, Provider, Father, Mother and everything. Let His name be glorified and sung through the tongues of thousands, from generation unto generations to all eternity through this work.

Director,  
Sruti School of Liturgical Music,  
Orthodox Seminary, Kottayam, 686001

**Fr.M.P.George**

22-08-2004

# THE SERVICE BOOK OF THE HOLY QURBANA

*(The Chancel remains veiled)*

*(Everyone entering the Church, shall make the sign of the cross and say)*

**People :** In reverence, will I enter Thy house, and offer my vows to Thee.

## Prefatory Prayers

**Priest :** *In the name of the Father, and of the Son, and of the Holy Spirit, one true God.*

**People :** Glory be to Him: and may His grace and mercy be upon us for ever. Amen.

**Priest :** *Holy, Holy, Holy, Lord God Almighty, by whose glory, the heaven and earth are filled; Hosanna in the highest.*

**People :** Blessed is He, who has come, and is to come, in the name of the Lord God. Glory be to Him in the highest.

## Kauma (Trisagion)

Holy art Thou, O God!	Lord, have mercy upon us,	Glory be to Thee, O God!
Holy art Thou, Almighty,	Lord, be kind and have mercy,	Glory be to Thee, O Creator,
Holy art Thou, Immortal,	Lord, accept Thou our office,	Glory be to Thee, O King,
Crucified for us,	And our entreaties;	Christ, who dost pity,
Have mercy on us.	Have mercy on us.	Sinners Thy servants. Barekmor.

*(Recites thrice)*

## Lord's Prayer

Our Father, who art in heaven, hallowed be Thy name: Thy kingdom come; Thy will be done on earth, as it is in heaven. Give us this day our dally bread; and forgive us our debts and sins, as we also have forgiven our debtors. Lead us not into temptation; but deliver us from the evil one. For Thine is the kingdom, the power, and the glory, for ever and ever. Amen.

## Hail Mary

Hail Mary, full of grace, our Lord is with thee; blessed art thou among women, and blessed is the fruit of thy womb, our Lord Jesus Christ. O Virgin Saint Mary, O Mother of God, pray for us sinners, now and at all times, and at the hour of our death. Amen.

## Entrance Into The Chancel

*(The Chancel is unveiled)*

### (Prayers for The Priest)

*(The priest, while entering the Chancel for offering the Holy Qurbana, asks leave of the congregation thus)*

**Priest :** *Bless my Lord, and grant me leave.*

*(Of people, by opening out his hands and bowing to them and saying)*

**Priest : Pray for me, my brethren, and my elders etc.**

*(And they shall reply)*

**People :** May the Lord hear your prayers, and be pleased with your offering, and accept your oblation, and make us also partake with you. Amen.

*(The Chancel will then be veiled)*

**(Prayers for The Deacons)**

*(While entering the Chancel, the deacon shall say)*

**Deacon :** Into the Sanctuary of God I come, even to the God, who gives joy to my childness.

*(Proceeding to the altar and bowing before it he says)*

**Into Thy house have I entered O God, and before Thy throne have I worshipped, O heavenly king; forgive me all the sins that I have committed against Thee.**

*(Going round the altar and kissing its corners he says)*

**Bind Thou, O Lord, our assemblies with chains, even to the corners of Thy sanctuary. Thou art my God, I will give thanks to Thee. Thou art my God, I will glorify Thee.**

*(When kissing the hands of the Bishop or priests, he shall say)*

**Barekmor.**

**Bless me, my Lord.**

*(While lighting the candles he shall sing)*

**For the North Side:**

**By Thy light we see the light, Jesus, full of light;  
Thou, true light, dost give the light to Thy creatures all.  
Lighten us with Thy bright light.  
Thou, the Father's light divine.**

**For the South Side:**

**Thou, who dwellest in the light - Mansions, holy, pure;  
Keep us from all hateful thoughts, From all passions vile.  
Grant us cleanness in our hearts  
Deeds of righteousness to do.**

*(While putting on the surplice - Koothino - he says)*

**Clothe me, O Lord God, with an un corruptible surplice, by the power of the Holy Spirit. O Father, Son and Holy Spirit, grant us that by pure and upright lives, we be guided in true faith, all the days of our lives, now and always, for ever. Amen.**



*(While wearing the stole - Ororo - he says)*

**Deacon : Gird me with power in battle, and bring under my subjection, them that rise up against me.**

## **Old Testament Lessons**

*(Zumoro - versicle - before the Old Testament Lessons)*

**The song of glory and salvation, in the tabernacle of the righteous, the Holy Spirit through David did sing.**

*(The reader reads the lessons for the day from the Old Testament, by standing on the northern side, below the chancel, and ends each lesson, saying: "Barekmor.")*

**Reader : The lesson from the (first) book of Moses, the first among Prophets. Barekmor.**

**People :** Glory be to the Lord of the Prophets, and His mercy be upon us for ever.

**Reader : The lesson from the (first) book of the kings. Barekmor.**

**People :** Glory be to the Lord of the kings, and His mercy be upon us for ever.

**Reader : The lesson from the book of the righteous Ruth. Barekmor.**

**People :** Glory be to the Lord of the righteous, and His mercy be upon us for ever.

**Reader : The lesson from the book of Job, the just. Barekmor.**

**People :** Glory be to the Lord of the just, and His mercy be upon us for ever.

**Reader : The lesson from the Psalms of David, the king and the prophet. Barekmor.**

**People :** Glory be to the Lord of the Psalmist, and His mercy be upon us for ever.

**Reader : The lesson from the Proverbs of Solomon, the wise among the wise. Barekmor.**

**People :** Glory be to the Lord of the wise, and His mercy be upon us for ever.

**Reader : The lesson from the book of the Prophet(N.) Barekmor.**

**People :** Glory be to the Lord of the Prophet, and His mercy be upon us for ever.

**Reader : The lesson from the book of Isaiah, the glorious prophet. Barekmor.**

**People :** Glory be to the Lord of the Prophet, and His mercy be upon us for ever.

# Hymn Before Public Celebration Of The Holy Qurbana

## By Thy light - "Velivu Niranjoreesho"

(1<sup>st</sup> Tune)

Moderato

Music : Kunju Varkey.  
Harmony : Fr. M.P.G.

F B $\flat$  C F C C F C7

By Thy light we see the light, Je - - - sus, full of

F F B $\flat$  C F C C

light; Thou, true light, dost give the light; to - Thy

F C7 F F Dm F B $\flat$

crea - - tures all. Light - en us with Thy bright

F F B $\flat$  C C F C7 F

light, Thou the fathers light di - - - - vine.

- |    |   |     |   |
|----|---|-----|---|
| 1. | May our incense favour Thee,<br>As was Aaron's sweet;<br>And our office like that plea<br>Of the Ninevites.<br>As Thou didst answer Jona,<br>Answer us who call on Thee.                      | 10. | Holy martyrs clothed with pow'r<br>From the strength of God,<br>Came and stood forth in the fight<br>With the kings unjust.<br>They did break the ranks of foes<br>And received the victor's crown.       |
| 2. | May the incense sent by us<br>To Thy name so pure,<br>Sweet become appeasing Thee<br>Graciousness evoke<br>Favour us, O Lord, in love-<br>God of all compassion Thou.                         | 11. | Martyrs shunned this passing world,<br>All possessions spurned;<br>Left their parents, brethren too,<br>Left their kith and kin.<br>Loved they death for Jesus' sake -<br>Solemnly their feasts are held. |
| 3. | Glory to Thy gracious love,<br>Jesus, Lord and God;<br>Plenteous are Thy gifts indeed<br>Giv'n to all the world.<br>Thou redeemest those from wrath-<br>Ninevites who called on Thee.         | 12. | Martyrs, seeing Jesus hang<br>On the cross for them,<br>From His lan-ced side there flowed<br>Blood and water both -<br>Heartened, they said each to each,<br>"Come, we'll die now for the Lord."         |
| 4. | May our incense favour Thee<br>As was Aaron's sweet,<br>As was Zachariah's set<br>In the sacred shrine,<br>Like the plea of Phinehas<br>Staying from the people death.                        | 13. | By Thy light we see the light,<br>Jesus, full of light;<br>Thou, true light, dost give the light<br>To Thy creatures all.<br>Lighten us with Thy bright light,<br>Thou the fathers light divine.          |
| 5. | Great One, seated there in state<br>On Thy lofty throne,<br>Who were pleased as babe to rock<br>In the blessed lap,<br>Grant Thy peace, let dwell Thy calm<br>In all quarters of the world.   | 14. | Thou who dwellest in the light,<br>Mansions holy, pure;<br>Keep us from all hateful thoughts,<br>From all passions vile,<br>Grant us cleanness in our hearts;<br>Deeds of righteousness to do.            |
| 6. | From the flaming glory bright<br>Flew the angel swift<br>Unto Mary, Naz'reth's maid,<br>Saying unto her,<br>With thee is the Lord - from Thee<br>Comes the Saviour of the world.              | 15. | God who didst receive the lamb<br>Blameless Abel brought,<br>Who the gift of Noah took,<br>Abram's sacrifice;<br>See our fast and hear our prayer,<br>Answer by Thy grace our pleas.                      |
| 7. | As the fire enflamed the bush<br>Yet did not it burn,<br>So did God come down and dwell<br>In the Virgin's womb;<br>He incarnate was of her<br>Losing not the Virgin's seal.                  | 16. | Come, ye sinners, and implore,<br>Seek forgiveness here;<br>To one knocking at the door,<br>Openeth the Lord.<br>He that asketh doth receive,<br>He that seeketh, he shall find.                          |
| 8. | What ye say of me is wrong,<br>Mary told the Jews;<br>I do keep my seal, am sound,<br>Nor unchaste am I.<br>As the Lord did will, I bore -<br>Suckled Him with milk, a babe.                  | 17. | Lord, grant good remembrance to<br>All the faithful dead;<br>Thy holy body they took,<br>And Thy living blood.<br>May they stand on Thy right side,<br>On that day Thy grace shall dawn                   |
| 9. | By the pleas of prophets, Lord,<br>They who loved Thee much,<br>Of Apostles too who preached,<br>Gospel truth to all;<br>Grant Thy peace, let dwell Thy calm<br>In all quarters of the world. |     |   |



# By Thy light - "Velivu Niranjoreesho"

(2<sup>nd</sup> Tune)

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

Moderato

Fm C Fm Fm C C Fm C7

By Thy light we see the light, Je - - - sus, full of

Fm Fm C Fm Fm C C Fm C7

light; Thou, true light, dost give the light; to - Thy creatures

Fm C B<sup>b</sup> m Fm C Fm C Fm C7

all. Li - ghten us with Thy bright li - - - ght,

C Fm C D<sup>b</sup> B<sup>b</sup> m6 Fm C7 Fm

Thou the fathers light di - - - - vine.

# O Blessed Mother - "Dhanye Maathave"

(1<sup>st</sup> Tune)

Moderato

Music : H.H.M.M. Ignatius Yakkoob III,

Patriarch.

Harmony : Fr. M.P.G.

F C F F C F

O Blessed Mo - - ther - - - - , Of our love to you - - - - ,

F G C F F C F C7 F

Bur den of our sin - - - - , Let our Lord re - - deem.

F G C C7 F C

Leave us not to the - - - - , Judgement days to come - - - - ,

C7 B<sup>b</sup> B<sup>b</sup>m F C7 F C7 F

Pray for us Mo - - ther - - - - , To your be - lo - ved Son.

F C7 F Gm Dm Gm F C F C F

Am Ha lle - - - lui - - ah, - - U Ha - lle - - - lui - - ah, Your prayer is

al - - ways, Our re - li - - ance, [Organ] - ance.

1. During the day break, Incense when offered,  
Angels in heav'n are, Singing Thy praises  
Those who are in sin, Incense that redeems.  
Priests are offering, To the Lord Jesus.  
Am Halleluiah, - U Halleluiah,  
O Lord for our pray'rs, Give us Your blessings. (2)
2. During the morning, for our Lord's favour,  
Aaron censed and begged, In Thy holy place,  
Almighty was pleased, By that offering,  
Those who were in sin, Were redeemed from guilt.  
Am Halleluiah, - U Halleluiah,  
O Lord for our prayers, Give us Your blessings. (2)
3. Went up to the well, Appealed for water,  
Glory be to Thee, Who saved Samariah dame,  
Water You asked for, She did deny You,  
Divine water Lord, Given as boon to her.  
Am Halleluiah, - U Halleluiah,  
By Thy blood O Lord, Redeemed the whole world. (2)
4. Sacred incense we, Offered unto Thee,  
As that of Aaron, Be it for Your bliss,  
Saviour who redeemed, Those who plunged in sin,  
By Your compassion, Appease your anger.  
Am Halleluiah, - U Halleluiah,  
Let Your peace prevail, In the Holy Church. (2)
5. O Blessed Mother, Of our love to You,  
Burden of our sin, Let our Lord redeem,  
Leave us not to the, Judgement days to come,  
Pray for us Mother, To your beloved Son.  
Am Halleluiah, - U Halleluiah,  
Your pray'r is always, Our reliance. (2)
6. At the Mount Sinai, Bushes Moses' seen,  
Virgin Mother of God, Your vision certain,  
You Holy Mother, Seen as thorny bush,  
Unburnt by fire is, Your virginity.  
Am Halleluiah, - U Halleluiah,  
Glowing flame inside, Our God incarnate. (2)

7. Virgin as bright clouds, Tell me how  
She was,  
Adorned and hallowed, By God almighty,  
Chief of arch angels, Gabriel so spake,  
Our Lord almighty, Abide in your womb.  
Am Halleluiah, - U Halleluiah, | (2)  
He alone is truth, Deliv'rer of world.
8. Prayers to God's Mother, Be it for  
your grace,  
Her intercession, Is always our rescue,  
Lord of Apostles, Is born of You  
Mother,  
Saviour of the world, And all  
creations.  
Am Halleluiah, - U Halleluiah, | (2)  
He alone is truth, Deliv'rer of world.
9. By Your holy hand, And inside the  
Church,  
His altar He made, Praise be to our Lord,  
Prophets, Apostles, Martyrs, Holy men,  
All those treasures are, Guarded in  
this place.  
Am Halleluiah, - U Halleluiah,  
Glory to Him who, Made this holy | (2)  
Church.
10. Who are those who fly, High up in  
the air,  
Isaiah had said, Seeing the brave ones  
Martyrs, Holy men, Apostles,  
Prophets,  
Are those entitled, For our Lord's  
reward.  
Am Halleluiah, - U Halleluiah,  
Lord who adorn us, Have mercy | (2)  
on us.
11. Listen Oh martyrs, Tell me I beseech,  
In whose name suffered, All those  
woes and pains,  
Eyes have never seen, Ears have  
never heard.  
Heart never conceived, Such bliss of  
fortune.  
Am Halleluiah, - U Halleluiah,  
Devotees are given, Chosen place | (2)  
by God.
12. From the burning pit, Of persecution,  
Saints who like sweet smell, spread  
fragrance of love.  
Church that adore your, Holy relics in,  
That abode be blessed, In abundantly.  
Am Halleluiah, - U Halleluiah, | (2)  
Pray hol saints to, Our Lord in heaven.
13. Mar Thoma our Saint, Flocks who  
revered you,  
Are guarded and cared, By our Almighty.  
Behold and be known, We hail and  
acclaim.  
Always venerate you, Praise be to our  
Lord.  
Am Halleluiah, - U Halleluiah, | (2)  
Your entreaty is, Refuge and haven.
14. Mar Thoma our Saint, All those grief -  
stricken.  
Fall at your feet, And hear his  
preaching,  
Let Lord comfort those, Enticed by  
Satan.  
And give refuge to, All who are ailing.  
Am Halleluiah, - U Halleluiah, | (2)  
Your entreaty is, Refuge and haven.
15. At the break of day, David went  
with joy,  
Into the temple, To pray and worship,  
Saviour of the world, O Lord please  
accept,  
My words, prayers and, tears of  
repentance.  
Am Halleluiah, - U Halleluiah,  
Give us our Lord, Deliverance | (2)  
from sin.
16. Transient brightness of, this early  
morning,  
If made the world so, enticing to see,  
How beatific, The day when He deigns,  
All the time of the, Resurrection of the  
dead.  
Am Halleluiah, - U Halleluiah, | (2)  
He who adorns have, Mercy upon us.

# O Blessed Mother - "Dhanye Maathave"

Moderato

(2<sup>nd</sup> Tune)

Music : P G Abraham.

Harmony : Fr. M.P.G.

D G D A A7 D A D G A

O Blessed Mo - ther - - - , Of our love to - you - - - , Burden of our sin - - - ,

A A7 D D G G D A A

Let our Lord re - deem. Leave us not to the - - - , Judgement days to come - - - ,

D A G A Bm A D A7 D D G D G D

Pray for us Mo - ther - - - , To your be-lo-ved Son. Am Ha - lle - lui - ah,

A A7 Bm A Bm G D A D G D A7 D

U Ha lle lui - - ah. Your prayer is al - ways, Our re - li - ance.



# Public Celebration Of The Holy Eucharist

## PART - I

*(The Chancel is unveiled)*

**Priest** : Mary who brought Thee forth - - - have mercy on us.

**People** : By Thy Mother's earnest pray'rs, / By Thy Saint's entreaties; / I adore Thee, Lord and King! / Sole begotten, heavenly One, / Word and Father's Son. / Though immortal Thou dost be / In Thy nature true, / Thou descendest by Thy grace, / Bringing life salvation free- / For our fallen human race; / Thou Incarnate wast of her, / Holy Virgin blest- / Mary, glorious, chaste and pure, / Mother of our God. / Man becoming nor with change, / Thou wast crucified for us, / Christ who art our Lord and God; / Thou didst trample death by death, / Ending this our death, / Thou art One of persons three, / Holy Trinity, / Worshipped equal praised the same, / With the Father and the Holy Ghost, / Have Thou mercy on us all.

### Maanitho of Mor Severios - "Ninne Prasavicha Maathavinteyum"

Unison

(1<sup>st</sup> Tune)

Traditional Syriac Tune.

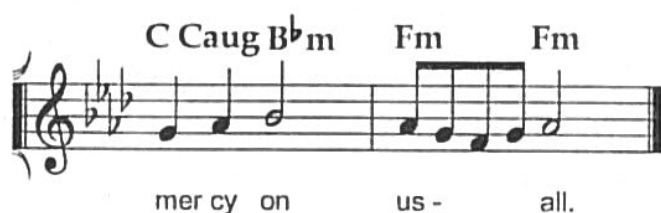
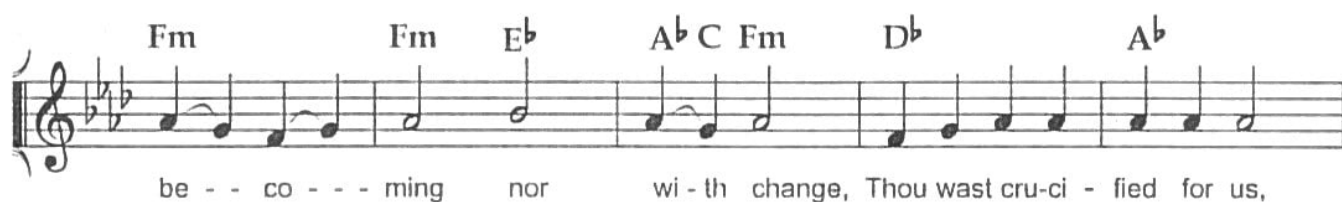
By Thy mother's earnest pray'rs. By Thy saint's en - trea - lies:

I a - dore Thee Lord and King! Sole be - go - tten, heavenly one, word and -

father's son Though i - mmor - tal Thou dost be, in Thy na - - - tu - re true

Th - ou de - - - scen - dest, by Thy grace, Bringing life sal -

- va - tion free, for our fa - llen hu - - - man race. Th - ou



# Maanitho of Mor Severios - "Ninne Prasavicha Maathavinteyum"

(2<sup>nd</sup> Tune)

Harmony : Fr. M.P.G.

Dm Gm Dm A Dm Asus4 Dm B<sup>b</sup> C (2)

By Thy mother's ea - - - rne - st prayers. I a dore Thee  
By Thy saint's en - - trea - - - - - ties:

B<sup>b</sup> C C7 F Dm Gm A7

Lord a - nd King! Sole be - go - tten, heavenly o - ne,  
Though i - mmor tal Thou dost be - ,

Gm Dm A7 Dm (2) Dm B<sup>b</sup> C B<sup>b</sup> C C7 F

word and father's son  
in Thy nature true. Thou descendest by Th - y gra - - - ce

Dm Dm7 Gm A7 Gm Dm A7 Dm A7 Dm 1. (3)

1. Bringing life sal - - va - tion fre - e, for our fall - en hu - man race.  
2. Thou in - carnate, wast of he - r, Ho - ly Vir - gin

3. Ma - ry, glorious chaste and pure, Mother of our

Dm Dm B $\flat$  C B $\flat$  C C7 F Dm  
 2.3.  
 2. - blest. Man be - co - ming nor wi - th change, Thou wast cru - ci -  
 3. - God.

Gm A7 Gm Dm Gm6 Dm A7 Dm Dm  
 - fied for us, Christ, who art our Lord and God. Thou didst trample  
 Thou art one of

Gm A7 Gm Dm A7 Dm Dm B $\flat$  C  
 (2)  
 death by dea - th, en - ding this our death. Worshipped equal,  
 persons three, Ho - ly Tri - ni - - ty, With the Fa - ther

B $\flat$  C C7 F Dm Gm Dm A7 Dm  
 (2)  
 praised the - same, Have Thou mercy on us - all.  
 and the Ho - ly Ghost,

# Trisagion (1<sup>st</sup> Tune)

**Priest :**

Fm C C7 Fm C Fm  
Ho - - - ly art Thou O God!

**People :**

Fm C C7 Fm C Fm Fm C C7 Fm C Fm  
Ho - - - ly art Thou Al - mighty, Ho - - - ly art Thou I - mmortal,

Fm C7 Fm C Bbm Fm C7 Fm  
Cru - ci - fied for us, Have mercy on us. (3)

# Kyrielaison

Fm G A C Fm C Fm G A A Bbm C  
Ky - ri - e - la - i - - - son,



Fm C Fm C7 Fm  
Ky - ri - e - la - i - - son.

(2<sup>nd</sup> Tune)

Handwritten musical score for the hymn "Ho - ly art Thou O - - - - - God!". The score is written on two staves, Treble and Bass, in C major and 4/4 time. The melody is in the Treble staff, and the bass line is in the Bass staff. The lyrics are written below the Treble staff. The score includes a key signature of one flat (Bb) and a common time signature (C). The melody is written in a simple, clear style, with notes and rests clearly marked. The bass line consists of a single note (C) held for the duration of the piece. The lyrics are "Ho - ly art Thou O - - - - - God!". The score is handwritten and appears to be a personal or working draft.

Dm Gm Dm A Dm Dm B $\flat$  C B $\flat$  C C7

Ho - ly art Thou Al - - mi - - - - ghty, Ho - ly art Thou I - - - mmor -

F Dm Gm A7 Gm A A7 Dm (3)

- tal, Cru-ci - fied for us, Ha-ve mer - - cy on us.

## Kyrielaïson

S<sub>1</sub>  
 S<sub>2</sub>  
 A

F Dm F Dm C7 C Dm7 C7 F

Ky - ri - e - - - - lai - - - son, Ky - - ri - e - - - - lai - - - son,

B

F C7 F B<sup>b</sup> F C7 F

Ky - ri - e - - - - la - - - - i - - - son.

B

*(Tenors may sing the "S<sub>2</sub> part" 8-ve lower.)*

## The New Testament Lessons

### 1. From The Acts Of The Apostles (or) The Catholic Epistles

*(Hymn before the Lesson)*

### ★ Those Apostles - "Bhuvilasesham"

Moderato

(1<sup>st</sup> Tune)

Harmony : Fr. M.P.G.

F F A C F C Dm B<sup>b</sup> F Gm Am Dm C F C

Those A pos - tles, - - - chosen, sent by God, they went to e - - - v'ry -

F F F C F E D B<sup>b</sup> C B<sup>b</sup> C D C C

place. - - - Through all the world, - - - Gentiles heard from them the news, the

F F F A C F C Dm B<sup>b</sup> F Gm Am Dm

C F C F F B $\flat$  F7 Gm F Gm C7 Am Gm

Go - spel - grace. - - - They pro claimed the kingdom, Heavens rule

F C7 F C F C7 F C F F

of freedom, for the faith - - ful - - bliss. - - - - -

### Those Apostles - "Bhuvilasesham" (2<sup>nd</sup> Tune)

Moderato

Harmony : Fr. M.P.G.

Fm Cm Fm Cm Fm Fm Fm Cm Fm Fm Cm Fm Cm Fm Cm

Those A - pos - - tles, - - - chosen, sent by God, they went to

D $\flat$ B $\flat$ m Fm Cm Fm Fm Cm Fm Cm Fm Fm Cm Fm Cm Fm

e - - - v'ry - place. - - - Through all the world, - - - Gentiles heard from

Fm Cm D<sup>b</sup> B<sup>b</sup> mFm Cm Fm Fm Cm Fm E<sup>b</sup> Fm

them the news, the Go - - spel - grace. - - - They proclaimed the kingdom,

E<sup>b</sup> Fm E<sup>b</sup> D<sup>b</sup> E<sup>b</sup> Cm Fm Cm Fm Fm

Heavens rule of freedom, for the faith - - ful - - bliss. - - -

**Reader : The lesson from The Acts of the Apostles. Habibai, Barekmor (Or)  
The general Epistle of St.(N). Habibai, Barekmor.**

**People :** Glory be to the Lord of the Apostles, and His mercy be upon us for ever.

F F F C7 F

Glory be to the Lord of the Apostles, and His mercy be upon us for e - - - ver.

(Or)

Fm Fm D<sup>b</sup> C Fm

Glory be to the Lord of the Apostles, and His mercy be upon us for e - ver.

*(The lesson for the day is read, by standing on the northern side of the chancel -- step below the chancel. The Reader ends the lesson saying, "Habibai Barekmor".)*

**P**

**Paul the blessed - "Poulose Sh'leeha"**

(1<sup>st</sup> Tune)

Harmony : Fr. M.P.G.

B♭m A♭ B♭ C B♭ Fm Cm Fm Cm Fm B♭m Fm

Pa - ul the - Ble - - sse - d Saint, th - e Lord's A - po - - - - stle - - - said.

B<sup>B</sup> m Fm B<sup>A</sup> m Fm B<sup>B</sup> m Fm Fm Cm Fm Fm Cm D<sup>b</sup> Cm Fm Cm Fm  
 F F F F  
 "If one come to preach to - you, O - ther doc tri - ne than we knew - -, Be he man or

Cm Fm B $\flat$ m Fm B $\flat$ m Fm B $\flat$ m Fm Fm B $\flat$ m Fm B $\flat$ m Fm

an ge - l bright, Curs'd be he in Church's - - - - sight; Doctrines all di -

The image shows a musical score for a hymn. It consists of two staves, a treble staff and a bass staff, both in G major (one sharp). The treble staff has a key signature of one sharp (F#) and a common time signature (C). The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is written in the treble staff, and the bass line is written in the bass staff. The lyrics are written below the staves. The first line of the score is: Cm Fm B $\flat$ m Fm B $\flat$ m Fm B $\flat$ m Fm Fm B $\flat$ m Fm B $\flat$ m Fm. The second line of the score is: an ge - l bright, Curs'd be he in Church's - - - - sight; Doctrines all di -.

B $\flat$ m Fm Fm Cm Fm Fm Cm Fm Cm Fm Cm Fm

- verse a - - rise, Shooting up wi - th ma - ny li - - es; Blest is he who



Cm D<sup>b</sup> B<sup>b</sup>m Fm B<sup>b</sup>m Fm B<sup>b</sup>m Fm Fm

first and last, Trusts God's truth and holds it - - - - fast."

# Paul the blessed - "Poulose Sh'leeha" (2<sup>nd</sup> Tune)

Moderato

Harmony : Fr. M.P.G.

F C F G A F C C A B<sup>b</sup> F F C7 F

Paul - the - ble - - ssed Saint, the Lord's A - - po - stle said.

F C7 F B<sup>b</sup> F B<sup>b</sup> F B<sup>b</sup> F C7 F B<sup>b</sup> F C

"If one comes to preach to you. O - - ther doctrine than we knew,  
Doc trines all di - verse a - rise, Shoo - ling up with ma ny lies.

F C Dm C C F C F C7 F Fine (2)

Be he man or an - gel - bright, Curs'd be he in Chur - ch's - sight;  
Blest is he who first and last, Trusts God's truth and holds it - fast."

**Reader : The lesson from The Epistle of St. Paul, the Apostle, to the (N).  
Ahai Barekmor.**

**People :** Glory be to the Lord of the Apostle, / and His mercy be upon us / for  
ever. (See Page 29 for Music).

*(The lesson for the day is read, by standing on the southern side of the chancel -- step below  
the chancel. The Reader ends the lesson saying, "Ahai Barekmor").*

## 2. From The Holy Gospel

### Halleluiah (1<sup>st</sup> Tune)

Moderato

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

Fm Fm D<sup>b</sup> A<sup>b</sup> A<sup>b</sup>

Ha - - - lle - - lu - - - iah, U Ha - - lle - lu - - iah, O - ffer Him sa - cri -

Fm Fm Fm D<sup>b</sup> D<sup>b</sup> E<sup>b</sup> 7 A<sup>b</sup>

- fi - ces of praise, Ca - - rry clean gifts and en-ter the courts of the Lord, and

Fm Fm D<sup>b</sup> D<sup>b</sup> B<sup>b</sup> mFm C7 Fm C7 Fm

worship the Lord before His ho - ly al tar; Ha - - lle - - - lu - - iah.

# Halleluiah

(2<sup>nd</sup> Tune)

Moderato

Harmony : Fr. M.P.G.

Em B Em Em Em Am Em B

Ha lle lu - - - iah, Ha lle lu - - - iah, Ha - - lle - - - lu - - -

This system contains the first two lines of the musical score. The top staff is in treble clef and the bottom staff is in bass clef. The key signature has one sharp (F#). The time signature is common time (C). The lyrics are written below the staves, with hyphens indicating long notes.

Em Em B Em Am B Em B Em

- iah, O - - - ffer Him sa - - cri - - fi - - ces of praise, Ca - rry

This system contains the third and fourth lines of the musical score. The notation continues with the same clefs and key signature. The lyrics are written below the staves.

D G D7 Em B Em Em Em B

cle-an gifts and en-ter the courts of the Lord, and wor - - ship the Lord be-fore His

This system contains the fifth and sixth lines of the musical score. The notation continues with the same clefs and key signature. The lyrics are written below the staves.

B B Am Em B Em

ho - ly al - - tar. Ha - lle - - - lu - - - - iah.

This system contains the seventh and eighth lines of the musical score. The notation continues with the same clefs and key signature. The lyrics are written below the staves.

*(The priest places incense. The deacon censes the Holy Gospel, by standing on the Chancel - step below the Chancel, at the northern side, and says the following exhortation).*

**Deacon :** With calmness and reverence and with sober minds, let us give heed, and listen to the proclamation of the living words of God, in the Holy Gospel of our Lord Jesus Christ, that is read to us.

**Priest :** *Peace be to you all.*

**People :** May the Lord God make us worthy; / With Thy spirit.

**Priest :** *The Holy Evangelion of our Lord Jesus Christ ....*

**People :** Blessed is He, / who has come and is to come; / Praise be to Him, / who sent Him for our salvation, / and His mercy be upon us all, / for ever.

**Priest :** *At the time, of the dispensation of our Lord ....*

**People :** We believe / and confess.

*(The priest reads the lesson for the day from the Holy Gospel and ends it by saying).*

**Priest :** *Peace be to you all.*

*(Hymn after the Gospel)*

### Blessed are those - "Yajamanan Varumannerath"

Moderato

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

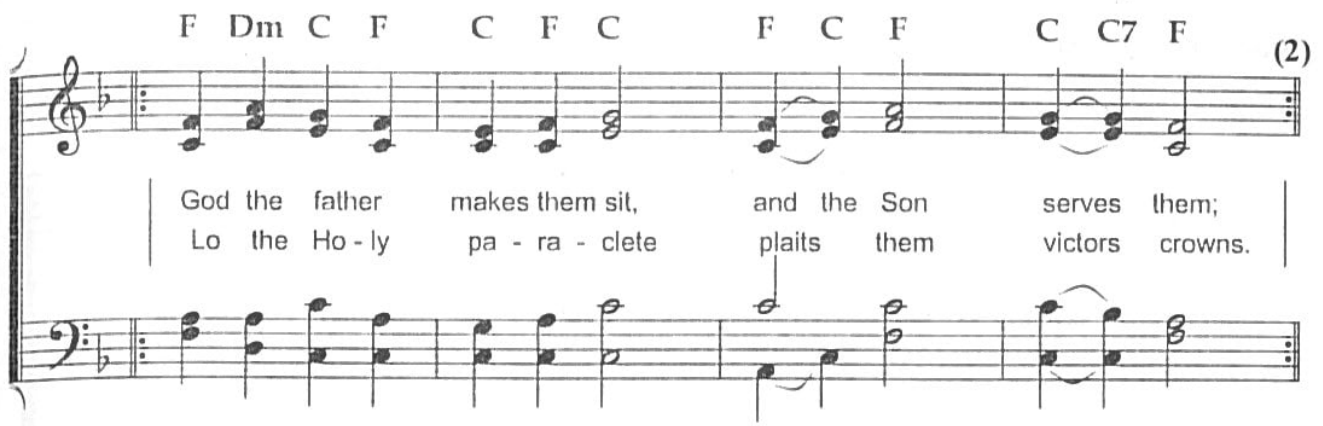
F Dm C F C F C F C F C C7 F (2)

Blessed are those servants good, whom - their Lord shall find.  
Wakeful working when He comes, to - - His vineyard good.

F C F C B $\flat$  F Dm C F C C7 F (2)

Gir - - - ding - up His loins He - serves them all;  
They - who - worked with Him from - morn till eve.

F Dm C F C F C F C F C C7 F (2)



God the father makes them sit, and the Son serves them;  
Lo the Ho-ly pa-ra-clete plaits them victors crowns.

F C F C B $\flat$  F Dm C F C C7 F



Ha - - - lle - - - lu - - - iah sett - - - ing - on their heads.

(Or)

**Deacon :** O Lord Christ, who by Thy feast gladdened those of earth and heav'n.

**People :** Here to Thee we offer now,  
Praise divine humbly crying,  
Holy, Holy art Thou Lord.  
Filled with Thee are all the heav'ns,  
All the earth Thy glory speaks;  
Those on high call Thee Holy,  
Those below call Thee Blessed;  
Highest is the Father's cry,  
"Thou art my beloved Son!"

*(See next Page for Music).*



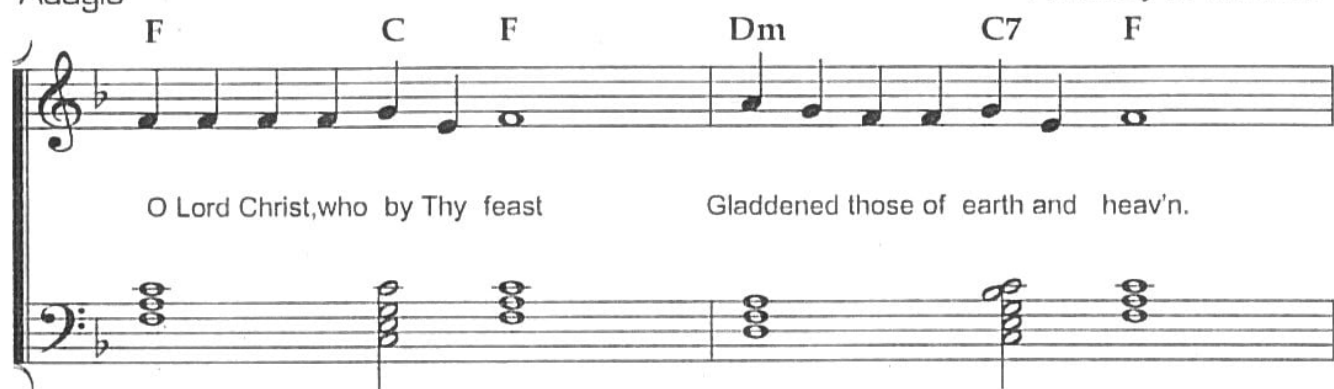
**Deacon :** (Unison)

## O Lord Christ

Adagio

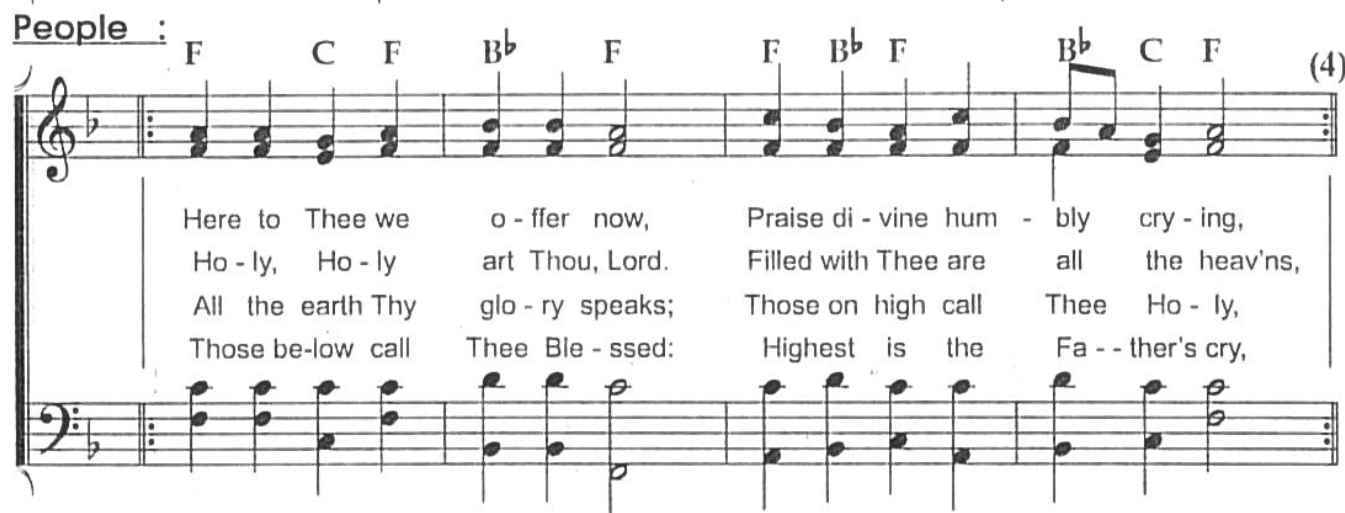
Harmony : Fr. M.P.G.

F C F Dm C7 F



O Lord Christ, who by Thy feast Gladdened those of earth and heav'n.

People : F C F B $\flat$  F F B $\flat$  F B $\flat$  C F (4)



Here to Thee we o - ffer now, Praise di - vine hum - bly cry - ing,  
Ho - ly, Ho - ly art Thou, Lord. Filled with Thee are all the heav'ns,  
All the earth Thy glo - ry speaks; Those on high call Thee Ho - ly,  
Those be - low call Thee Ble - ssed: Highest is the Fa - - ther's cry,

Dm C F B $\flat$  C7 F



"Thou art my be - - lo - ved son!"

## Entrance To The Holy Qurbana

**Deacon :** Stoumen Kalos.

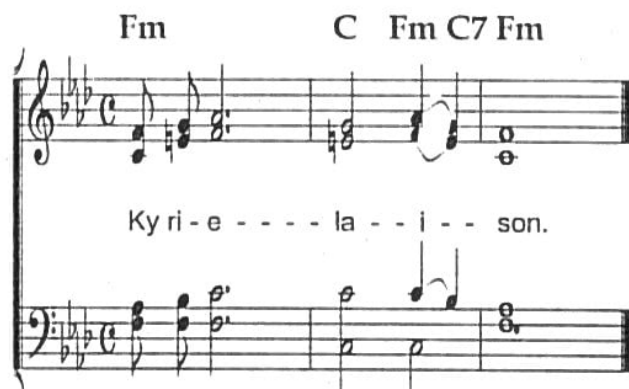
**People :** Kyrielaison.

F C7 F



Ky ri - e - - - la - - - i - son. (Or)

Fm C Fm C7 Fm



Ky ri - e - - - la - - - i - son.

**Priest** : Let us all pray ..... mercy and compassion.

**People** : O merciful Lord, / have mercy upon us / and help us.

Two staves of music in F major. The top staff has a treble clef and the bottom staff has a bass clef. The key signature has one flat (Bb). The time signature is 8/8. The melody is: F4 (quarter), A4 (quarter), C5 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (half). The bass line is: F3 (half), Bb2 (half), C3 (half), Bb2 (half), A2 (half), G2 (half), F2 (half). Above the staff, the notes F, F, F, C7, F are written above the corresponding notes. Below the staff, the lyrics 'O merciful Lord, have mercy upon us and help us.' are written.

(See Page 29 for alternative tune).

**Priest** : (*Prumion*).

**People** : Amen.

Two staves of music in F major. The top staff has a treble clef and the bottom staff has a bass clef. The key signature has one flat (Bb). The time signature is 8/8. The melody is: F4 (quarter), A4 (quarter), C5 (quarter), Bb4 (quarter), A4 (quarter), G4 (quarter), F4 (half). The bass line is: F3 (half), Bb2 (half), C3 (half), Bb2 (half), A2 (half), G2 (half), F2 (half). Above the staff, the notes F, C7, F are written above the corresponding notes. Below the staff, the lyrics 'A - - - - - men.' are written.

(Or)

Two staves of music in F minor. The top staff has a treble clef and the bottom staff has a bass clef. The key signature has two flats (Bb, Eb). The time signature is 8/8. The melody is: F4 (quarter), Ab4 (quarter), C5 (quarter), Bb4 (quarter), Ab4 (quarter), G4 (quarter), F4 (half). The bass line is: F3 (half), Eb2 (half), C3 (half), Bb2 (half), Ab2 (half), G2 (half), F2 (half). Above the staff, the notes Fm, C7, Fm are written above the corresponding notes. Below the staff, the lyrics 'A - - - - - men.' are written.

**Priest** : (*Places incense*).

**Deacon** : **Barekmor.** In the presence of the merciful Lord, and in front of His propitiating altar, and before these holy, divine and heavenly mysteries, and before this awe-inspiring and sacred Eucharist, incense is placed by the hand of this Reverend Priest (*Most Revered holy Father or Most Exalted holy Father*); Let us all pray and beseech of the Lord, mercy and compassion.

**People** : O merciful Lord, /have mercy upon us /and help us. (*See Music on top*).

(*The Deacon censes the altar, the celebrant and the congregation*).

**Priest** : *Hoosoyo.*

*O Thou who art the Absolver, Purifier ..... for ever and ever.*

**People** : Amen. (*See Music on top*).

**Priest** : *Sedro.*

*O Lord ..... for ever and ever.*

**People** : Amen. May the Lord accept your ministration, / and help us / by your prayers.

May the Lord accept your ministration, and help us by your prayers.

(See Page 29 for alternative tune).

**Priest** : *May we receive of God remission ..... for ever and ever.*

**People** : Amen. (See Page 37 for Music).

### **Blessing Of The Censer**

*(The Priest sets on incense and blesses the Censer saying).*

**Priest** : *Holy ..... is the Holy Father.*

**People** : Amen.

**Priest** : *Holy ..... is the Holy Son.*

**People** : Amen.

**Priest** : *Holy ..... is the Living and Holy Spirit ..... ever And ever.*

**People** : Amen.

### **The Nicene Creed**

**Deacon** : **Attend we to divine wisdom. Let us all stand well and respond to the prayer of the Reverend Priest. (Most Revered Holy Father (Or) Most Exalted Holy Father).**

**Priest** : *We believe in One True God,*

**People** : The Father Almighty / Maker of heaven and earth, / and of all things visible and invisible;

**Priest** : *And in the One Lord Jesus Christ,*

**People** : The only begotten Son of God; / begotten of the Father before all worlds; / Light of Light; / Very God of very God; / begotten, not made; / being of the same substance with the Father; / and by whom all things were made:

Who for us men, / and for our salvation, / came down from heaven, / And was Incarnate of the Holy Virgin Mary, / Mother of God, / By the Holy Ghost, / and became man:

And was crucified for us / In the days of Pontius Pilate; / and suffered, and died, and was buried:

**People :** And the third day rose again / according to His will: / and ascended into heaven. / and sat on the right hand of the Father; / and shall come again in His great glory / to judge both the quick and the dead; whose kingdom shall have no end. / And in the one living Holy Spirit, / the life-giving Lord of all, / who proceeds from the Father; / and who with the Father and the Son is worshipped and glorified, / who spoke by the prophets and the Apostles: / And in the one, Holy, Catholic and Apostolic Church; / and we acknowledge one baptism for the remission of sins: / and look for the resurrection of the dead; / and the new life in the world to come. / Amen.

*(While the creed is being recited, the deacon gets down from the chancel and censens the congregation, and returns to the chancel. If the priest has not finished his private prayers by this time, the deacon waits on the chancel-step, and the choir sings the following, until the priest shall finish his prayers).*

### Come the time of prayer - "Yachickendum Samayamitha"

Moderato

(1<sup>st</sup> Tune)

Traditional Tune.

Harmony : Fr. M.P.G.

F F F C F F C7 F C7 Dm7 C

1. Come the time of pray'r is here, - - - - - Come for par don, have no

C C F C F Gm6 Dm Dm Dm Dm C

fear. - - - - - 'Tis the time to ask a - new, - - - - - 'Tis the

F Gm F F F

time for mer - cy - too, - - - - -

2. See the holy priest ascend,  
Mounting stairs which heav'nward tend,  
There the pure Qurban to raise,  
For whoe'er communicates.

3. Mercy here is full and free,  
Come, beloved, come and see,  
Give the kiss of peace divine,  
Hearts sincere in love combine.

4. Let us now be reconciled,  
To each heav'nly Father's child,  
So, before God's throne of grace,  
Find compassion on His face.

5. Lord, have mercy on us now,  
Grant forgiveness as we bow,  
Answer, Lord, our earnest plea;  
Good art Thou - though frail we be.

### Come the time of prayer - "Yachickendum Samayamitha"

Moderato

(2<sup>nd</sup> Tune)

Harmony : Fr. M.P.G.

Fm Gdim Fm C D<sup>b</sup> C Gdim Fm B<sup>b</sup>m

Come the time of pray'r is here, - - Come for par - - don,

E<sup>b</sup> Fm C7 Fm Fm B<sup>b</sup>m Fm B<sup>b</sup>m6 D<sup>b</sup> C

have - no fear. - - 'Tis the time to ask a - - - new, - - -

Fm B<sup>b</sup>m B<sup>b</sup>m B<sup>b</sup>m6 Fm C7 Fm

'Tis the - time for mer - - - cy too. - - -

# Anaphora Of The Faithful

## PART - II

### (Chapter 1)

#### The Kiss Of Peace

**Priest** : *(Prayer Before The Kiss Of Peace).*

**People** : Amen.

**Priest** : *Peace be to you all.*

**People** : And with Thy spirit.

Chord progression: F F C7 F

And with Thy spi - - rit.

(Or)

Chord progression: Fm Bbm C Fm

And with Thy spi - rit.

*(The Deacon receives the Kiss of Peace from the Priest).*

**Deacon** : **Barekmor. Let us in the love of our Lord and our God, give peace to one another; everyone to his neighbour, by the holy and divine kiss.**

**People** : O Lord, God / make us worthy of this peace, / all the days of our lives.

Chord progression: F F F C7 F

O Lord God, make us worthy of this peace, all the days of our lives.

#### Let us exchange - "Anyonyam Slomo"

Chord progression: F F Gm Gm C C7

Let us ex - change - our peace. - - - - - May God's peace be with us

Chord progression: F F F F Gm Gm

all. - - - - - And a - bide e - ver with us. - - - - -





Let us give peace each o - - ther. - - - - - His peace - - and

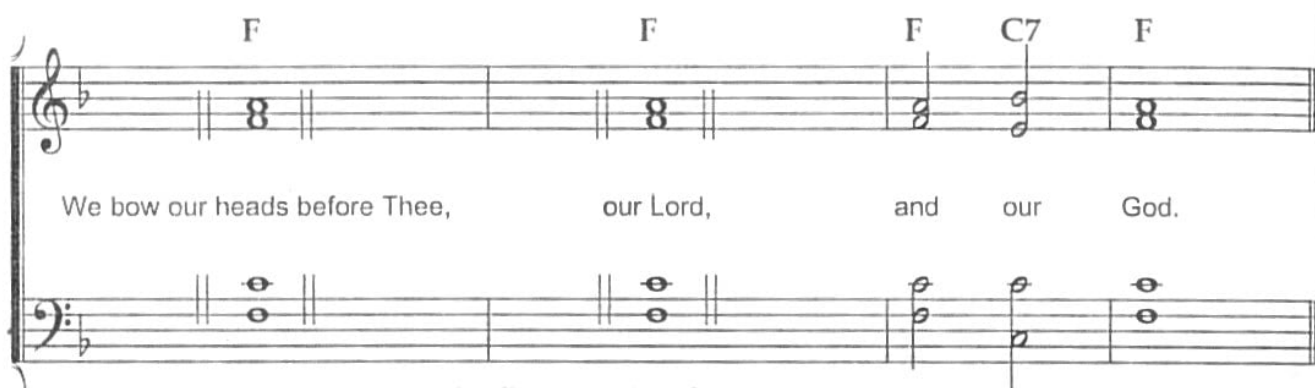


har - - mo - ny, Guard us e - ver and e - - ver. - - - - -

*(Deacon gives the hands of peace).*

**Deacon :** After this holy and divine peace being given, let us now bow our heads before the merciful Lord.

**People :** We bow our heads before Thee, / our Lord, / and our God.



We bow our heads before Thee, our Lord, and our God.

*(See Page 29 for alternative tune).*

**Priest :** *(Prayer of Inclination).*

**People :** Amen.

**Priest :** *(Prayer of The Sosappa - Anaphora Veil).*

**People :** Amen.

## Celebration Of The Sosappa

**Deacon :** Barekmor. Let us now stand well; let us stand in awe; let us stand with sober minds; let us stand in comeliness; let us stand in holiness; let us all, my brethren, stand in love and true faith, especially in the fear of God, and look upon this awe-inspiring and holy Anaphora that is set before us by the hands of this Reverend Priest *(Most Reverend Holy Father (Or) Most Exalted Holy Father)*; for he offers the living sacrifice to God the Father, Lord of all things, on behalf of us all, in calm and peace.

**People** : This Anaphora is mercy, / peace, / sacrifice / and thanksgiving.

F F F C7 F

This Anaphora is mercy, peace, / sacrifice and thanksgi - ving.

### FIRST BENEDICTION

**Priest** : *May the love ..... now and for ever more.*

**People** : Amen. / With Thy spirit.

F C7 F F C7 F

A - - - - - men. With Thy spi - - - - - rit.

### (Chapter 2)

### Sursum Corda (Lift ye up)

**Priest** : *Up above where Christ sits ..... lifted up at this time.*

**People** : With the Lord, God are they, / (our minds and our intellect / and our hearts).

F F F C7 F

With the Lord God are they, (our minds and our intellect and our hearts).

(See Page 29 for alternative tune).

**Priest** : *Let us give thanks ..... with fear and trembling.*

**People** : Meet it is and / right to do so.

Chords: F, F, C7, F

Meet it is and right to do so.

**Priest** : *(Prays silently with waving of hands).*

### **Tersanctus** (Thrice Holy)

**Priest** : *(Prays aloud with hands outstretched).*

**People** : Holy, Holy, Holy / Lord, God, Almighty, / By whose glory / the heaven and earth are filled; / Hosanna in the highest! / Blessed is He who has come, / and is to come / in the name of the Lord, God. / Glory be to Him in the highest!

### **Holy Holy Holy**

Moderato

Harmony : Fr. M.P.G.

Chords: F, Dm, B $\flat$ , F, B $\flat$ , C, Dm, C, B $\flat$ , F, C, Dm7, B $\flat$ , F, B $\flat$ , C, F, C7, F, Dm, B $\flat$ , F

Ho ly, Ho ly, Ho - - ly Lord - God Al - - mi - - ghty, By whose - glo - - ry the hea - ven and earth are filled; Ho - sa - nna

B $\flat$  F C Dm B $\flat$  C F Dm C F C C Dm B $\flat$  C F

in the high - - - - - est! Blessed is He - who has come,

Gm F C7 F C Dm C Dm C Dm B $\flat$  F Gm Am Gm Am

and - is to come in the name of the Lord, - God. Glo-ry be to

Gm Dm Gm B $\flat$  C7 F

Him in the high - - - - - est!

## Institution

*Priest : (Blesses the Bread).*

People : Amen.

*Priest : (Blesses the Wine).*

People : Amen.

## Anamnesis (Sacrificial Memorial)

*Priest : (Words of Commemoration).*

People :

# We commemorate - "Naadha Nin Mrithi"

(1<sup>st</sup> Tune)

Harmony : Fr. M.P.G.

Moderato

F F F C F F C Dm Dm F F

We co - mme - mo - rate Thy death - O Lord, - - - - and confess

F B $\flat$  Dm C C F F7 Dm B $\flat$  F F

Thy re su - rre - - - - clion, - - - - and a - wait Thy se - cond - - co -

B $\flat$  C C F F C F C C F F

- mi - - - - ng. - - - - May Thy blessings be u - pon - us all. - - - -

# We commemorate - "Naadha Nin Mrithi"

(2<sup>nd</sup> Tune)

Harmony : Fr. M.P.G.

Moderato

Fm Fm C7 Fm C Fm C7 Fm C

We co - mme mo - - rate Thy death, O - - - - Lord, and

C Fm Fm Fm B $\flat$ m Fm B $\flat$ m

confess Thy re su - rrec - - - - lion, and a - - - wait Thy se - - cond co -

C Fm Fm C D $\flat$  C C Fm

- ming. - - May Thy blessings be up - - on us - all.

**Priest** : (Prays aloud).

**People** : Have mercy upon us O God, / Father Almighty, / we praise Thee, we  
bless thee, / we worship Thee, / and we beseech Thee, / O Lord God, /  
O good one, / have compassion and mercy, / upon us.

### **Epiclesis** (Invocation of the Holy Spirit)

*(The Priest prays silently with the waving of hands).*

**Deacon** : Barekmor. How solemn is this occasion, and how awful this  
time, my beloved, wherein the living Holy Spirit comes down  
fluttering from the most elevated heights of heaven, and broods  
upon this Eucharist that is set, hallowing it: Stand ye still in  
reverence and pray.

**People** : Peace be with us, / and goodwill be / to us all.

F F F C7 F

Peace be with us, and goodwill be to us all .

*(See Page 29 for alternative tune).*



**Priest** : *Answer me Lord. (Three times).*

**People** : Amen.

Chords: F, F, C7, F

Ky - ri - e - lai - son, Ky - ri - e - lai - son, Ky - ri - e - - lai - - - son.

The musical score is written on two staves, Treble and Bass clef, in C major and common time. The melody is a simple, repetitive phrase: Ky - ri - e - lai - son. The lyrics are written below the notes. The score is divided into three measures, each corresponding to a chord: F, F, and C7. The final measure is a whole note chord F.

## Consecration

**Priest** : *(Consecrates the Bread).*

**People** : Amen.

**Priest** : *(Consecrates the Wine).*

**People** : Amen.

**Priest** : *(Prayer aloud).*

**People** : Amen.

## (Chapter 3)

### Diptychs (The Great Intercession)

#### 1. For The Living Spiritual Fathers

**Deacon** : Barekmor. Let us pray and beseech the Lord our God at this great and solemn and sacred moment, for all the spiritual Fathers, our rulers; who are appointed over us, this day and in this life to shepherd and govern the holy churches of God in the four quarters of the earth; our holy and reverend and blessed Patriarchs, our Father Mar Ignatius, and our Father Mar Baselios, and our Bishop (N), who are being upheld by God; along with all the other orthodox Bishops and spiritual Fathers, truly faithful; Let us beseech the Lord.

**People** : Kyrielaison.

**Priest** : *(Prays silently and then loudly).*

**People** : Amen.

## 2. For The Living Faithful Brethren

**Deacon :** Barekmor. Again we call to remembrance, O Lord, all our brethren, the faithful and true Christians, who have bidden us and earnestly requested us, humble and feeble though we be, to remember them on this occasion and at this time. We pray Thee, Lord God Almighty, on behalf of all those who are fallen in all kinds of hard trials and taken refuge in Thee, that they may soon be delivered and visited by Thee; and on behalf of this congregation preserved by God, and for the unity and prosperity of all her faithful members, that they may continue in virtue: Let us beseech the Lord.

People : Kyrielaison.

*Priest : (Prays silently and then loudly).*

People : Amen.

## 3. For The Living Faithful Secular Rulers

**Deacon :** Barekmor. Again we remember all the faithful and truly Christian rulers, who have established and confirmed in the true faith, the churches and the monasteries of God in the four quarters of the earth. Let us beseech the Lord for the whole Christian community, the clergy and the faithful people, that they may continue in virtue.

People : Kyrielaison.

*Priest : (Prays silently and then loudly).*

People : Amen.

## 4. For The Mother Of God And The Saints

**Deacon :** Barekmor. Again we commemorate her, who is worthy of being called blessed, and extolled of all the generations of the earth, glorious and blessed, ever virgin and blissful, Mary the Mother of God. Along with her let us remember also the Prophets and the Apostles; the Preachers and the Evangelists; the Martyrs and the Confessors; the blessed St. John the Baptist, the forerunner of his master; and the illustrious St. Stephen, chief of the Deacons, and the first of the martyrs; the exalted St. Peter and St. Paul, chief among the Apostles; and our father St. Thomas, the Apostle of India. Let us remember at the same time, the whole company of the saints, both men and women. May their prayers be to us a refuge. Let us beseech the Lord.

People : Kyrielaison.

*Priest : (Prays silently and then loudly).*

People : Amen.

## 5. For The Departed Spiritual Fathers And Doctors Of The Church

**Deacon :** Barekmor. Again we remember those, who have before us fallen asleep in holiness and taken repose in the abode of the saints, and who maintained and delivered and entrusted to us the one apostolic and uncorrupt faith. We also acknowledge those three synods, sacred, holy and ecumenical; namely that in Nicea, that in Constantinople, and that in Ephesus; and our illustrious and divine holy Fathers and Doctors, who participated in them; the venerable St. James, the first Archbishop of Jerusalem, apostle and martyr; and Ignasius, Clememt, Dionysius, Athanasius, Julius, Baselius, Gregorius, Dioscorus, Timothius, Philoxenos, Antimus, and Ivanius; and mentionable especially by name, St. Cyril, that exalted and veritable tower of knowledge, who expounded the doctrine of the incarnation of God the Word, our Lord Jesus Christ, declaring and showing clearly that He became incarnate. We remember also our Patriarch St. Severus, the crown of the Syrians, the eloquent mouth, the pillar and the doctor of the Holy Church of God as a whole; the meadow abounding in blossom, who preached all the time that Mary was undoubtedly the God-bearer; and our venerable and holy Father Mor Jacob Baradaeus, the upholder of the Orthodox faith; and Mor Ephrem and Mor Jacob and Mor Isaac and Mor Baleus and Mor Bar Soumas, the chief among mourners; and Mor Simeon the Stylite, and Mor Abahai the elect one; and the saints of Malankara Mar Gregorios of Parumala, Mar Baselios and Mar Dionisius; and those before them, and with them, and after them, who have kept and handed down and entrusted to us the one genuine and undefiled faith. May their prayers be a strong-hold to us. Let us beseech the Lord.

(Or)

Barekmor. Again we remember those, who have before us fallen asleep in holiness and taken repose in the abode of the saints, and who maintained and delivered and entrusted to us the one apostolic and uncorrupt faith. We also acknowledge those three synods, sacred, holy and ecumenical; namely that in Nicea, that in Constantinople, and that in Ephesus; and our illustrious and divine holy Fathers and Doctors, who participated in them; and those before them, and with them, and after them, who have kept and handed down and entrusted to us the one genuine and undefiled faith. May their prayers be a strong-hold to us. Let us beseech the Lord.

**People :** Kyrielalson.

**Priest :** *(Prays silently and then loudly).*

**People :** Amen.

## 6. For All The Faithful Departed

**Deacon :** Barekmor. Again we remeber all the faithful departed ones, who have passed away in love and in the true faith, from this holy sanctuary, and from this church, and from this place, and from all places and regions; those who before us have fallen asleep, and are at rest, and have attained to Thee, O God the Father, the Lord of both the spirits and of all the flesh. Let us pray and beseech Christ, our God, who has received to Himself their spirits and their souls, that He may according to His abundant mercies, account them worthy of the remission of debts, and the forgiveness of sins, and make both us and them, to attain to His heavenly kingdom. Let us cry aloud and say three times - "Kyrielaion".

**People :** Kyrielaion, Kyrielaion, Kyrielaion. (*See Page 27 or 48 for Music*).

**Priest :** (*Prays silently and then loudly*).

**People :** Comfort us O God, / and grant remission and forgiveness for all offences, / which both we and they have committed against Thee, willingly and unwillingly, / knowingly and unknowingly.

**Priest :** (*Prays silently and then loudly*).

**People :** Amen. As it was / and is, / and shall be, / from generation to generation, / for all generations, / and for ever and ever. / Amen.

**Priest :** *Peace be to you all.*

**People :** And to Thy Spirit.

The musical notation is written on two staves, Treble and Bass clef, in a 4/4 time signature. The melody is simple, using whole and half notes. Above the Treble staff, the chords F, F, C7, and F are indicated. The lyrics 'And to Thy Spi - - - rit.' are written below the notes. The Treble staff has a final double bar line, while the Bass staff continues with a final double bar line.

### SECOND BENEDICTION

**Priest :** *May the grace ..... for ever and ever.*

*(The Chancel is veiled).*

### (Fraction)

*(While the Priest is performing the Fraction, Consignation and Commixture, the choir sings the following Catholic Hymn or some other Hymn suitable for the occasion).*

# Catholic Hymn - "Anpudayone Nin Vathil"

Adagio

(1<sup>st</sup> Tune)

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

Em B Em B Em Em Em

1. Hear ken gra - - - - cious Lord we - pray, Knocking at

G Am G B Am Em Am G B B7 Em

Thy door we say, Do not Thou - - - de - - - ny our -

Em B C Em B Em B Em Em

pleas, - - - - - Nee - dy are - - - Thy de - vo - - - tees.

2. When chastizing us, O God,  
Spare us from Thy wrathful rod,  
Open to us mercy's door,  
Kindly hear as we implore.

4. Mercy grant, Lord, mercy grant,  
Thine abundant mercy grant,  
Count not Thou our evil deeds,  
Kind one, who doth know our needs.

3. Harken as we call to Thee,  
In ourselves so frail are we,  
Hear our pray'r, for good art Thou,  
Grant our needs, though great e'now.

# Catholic Hymn - "Anpudayone Nin Vathil"

Moderato

(2<sup>nd</sup> Tune)

Traditional Tune.  
Harmony : Fr. M.P.G.

1. Hear ken - gra-cious Lord we - pray, Ha - lle - lui, Ha - - lle - lui - ah.

Knocking at Thy door we - say, Ky - - ri - e - lai - - - son .

Ha - lle - lui, Ha - - lle - lui - ah, Ba - rek - mor, Ky - ri - - - e - lai - son

Ha - lle - lui, Ha - lle - lui - ah, - Ky - ri - e - lai - - son.

- |   |   |
|---|---|
| 2. Do not Thou deny our pleas, Hallelui ...<br>Needy are Thy devotees, Kyrielaison ...      | 6. Hear our pray'r, for good art Thou, Hallelui ...<br>Grant our needs, though great e'now. Kyrie ... |
| 3. When chastizing us, O God, Hallelui ...<br>Spare us from Thy wrathful rod, Kyrie ...     | 7. Mercy grant, Lord, mercy grant, Hallelui ...<br>Thine abundant mercy grant, Kyrielaison ...        |
| 4. Open to us mercy's door, Hallelui ...<br>Kindly hear as we implore. Kyrielaison ...      | 8. Count not Thou our evil deeds, Hallelui ...<br>Kind one, who doth know our needs. Kyrie ...        |
| 5. Harken as we call to Thee, Hallelui ...<br>In ourselves so frail are we, Kyrielaison ... |   |



## **Litany (A general supplication)**

*(When the Priest has finished the commixture, the Deacon shall say one or more of the following litanies, as required).*

**Deacon : Let us beseech the Lord.**

**People :** Kyrielalson.

**Deacon : Barekmor. My brethren, always let us pray to the Lord, that by His mercy we be accounted worthy of the angel of peace and concord, mercy and compassion.**

**People :** Grant us O Lord, by Thy mercy.

**Deacon : That there be peace to the churches; and welfare to the monasteries; and Godly preservation to their priests; and prosperous times to their members; my brethren, always, let us beseech the Lord.**

**People :** Grant us peace O Lord, by Thy mercy.

**Deacon : That we may be true Christians, who please God by good deeds, and by virtuous and pure lives; my brethren, always let us beseech the Lord.**

**People :** Enable us O Lord, by Thy grace.

**Deacon : That we and our departed ones, and our community as a whole be saved from unquenchable fire, and undying worms; from hard treatments, and bitter wailing; and from unending gnashing of teeth; My brethren, always let us beseech the Lord.**

**People :** Save us O Lord, by Thy cross.

**Deacon : That we may be delivered from that bitter and fatal voice, that utters to those on the left, "Depart from me, You accursed, and inherit the fire that consumes the wicked, and them that do iniquity." My brethren, always let us beseech the Lord.**

**People :** Save us O Lord, by Thy cross.

**Deacon : That we may deserve to hear that gladdening voice that says to those on the right, "Come and enter, blessed of my Father, and inherit the kingdom prepared for you, from before the foundation of the world; my brethren, always let us beseech the Lord."**

**People :** Enable us O Lord, by Thy grace.

**Deacon : Grant O Lord, our master, by Thy mercy and compassion, and bestow O Lord, by Thy grace and abundant mercy:  
Complete healing to the sick; comfort to the afflicted; liberation to the bound; return to those who are afar; and Godly preservation to those that are near.  
Concord and love to those that are at strife; re-assembling to the**

dispersed; discovery to the lost; consolation to the wailing; composure to the oppressed; satisfaction to those in privation; encouragement and assistance to the widows; sustenance and sufficiency to the poor; complete forgiveness to sinners; high exaltation to the priesthood, and respectability to the deacons. May Thy peace O Lord, reign in the kingdoms of the earth; and there be cessation of wars; repose to the dead; and to us forgiveness of debts and sins.

People : Grant us O Lord, by Thy grace.

**Deacon** : My brethren, let us continuously beseech the Lord, that there may be good remembrance to the Saint Mary, Mother of God and to all the Saints and to the faithful departed.

People : May their prayers be to us a stronghold. Amen.

**Deacon** : Abundant mercy and compassion from Christ, our God, we have asked, and we continue to supplicate Him for our sake; and for our leaders and teachers; our departed ones and for one another. Let us give thanks to God the Father, the Lord of all things, and worship His only begotten Son, and glorify His living Holy Spirit; and committing our lives into the hands of the all compassionate Lord, let us pray for mercy.

People : O Good One, be compassionate to us, and have mercy upon us.

### *(Chapter 4)*

*(The Chancel is unveiled)*

### **Lord's Prayer**

**Priest** : *(Prayers aloud, at the end of which he says).*  
*Our Father who art in heaven .....*

People : Hallowed be Thy name; /Thy kingdom come; /Thy will be done on earth, /as it is in heaven. /Give us this day our daily bread; /and forgive us our debts and sins, /as we also have forgiven our debtors./ Lead us not into temptation /but deliver us from the evil one. /For thine is the kingdom, /the power and the glory, /for ever and ever. / Amen.

**Priest** : *(Prayer aloud).*

People : Amen.

**Priest** : *Peace be to you all.*

People : And to Thy Spirit.

**Deacon** : **Before receiving these holy mysteries that are offered, let us again bow our heads before the merciful Lord.**

People : We bow our heads before Thee, /our Lord and our God.

*Priest : (Prayer aloud).*

People : Amen.

*Priest : Peace be to you all.*

People : And to Thy Spirit.

### THIRD BENEDICTION

*Priest : The grace and mercy of the Holy Trinity .....*

People : Amen.

### Elevation Of The Holy Mysteries

*(Incense is placed)*

**Deacon** : **Barekmor. Let us look on with awe and trembling.**

People : Lord be compassionate to us, /and have mercy upon us.

*Priest : (Lifts up and celebrates the Paten saying)  
Holy Mysteries for the Holy And Undeified.*

People : None is holy, /save the One Holy Father, /the One Holy Son, /the One Holy Spirit, /Amen.

*Priest : (Sets the Paten down, and lifting up the Chalice celebrates it saying)  
Glory be to the Father....*

People : And to the Son, And to the living Holy Spirit, One God for ever and ever. Amen.

*Priest : With us is the One Holy Father ..... fashioned the world.*

People : Amen.

*Priest : With us is the One Holy Son ..... redeemed it.*

People : Amen.

**Priest** : With us is the one living Holy Spirit ..... ages of ages.

**People** : Amen.

*(The Priest descends from the altar step and performs the offices of the Blessed Virgin Mary and the Saints, and the commemoration of the departed clergy and the faithful)*

## Communion Of Saints

### In oblations - "Deiva Suthanmar"

Moderato

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

The musical score is written for voice and piano. It features a treble and bass staff with a key signature of three flats (B-flat, E-flat, A-flat) and a common time signature (C). The tempo is marked 'Moderato'. The score is divided into three systems, each with a vocal line and a piano accompaniment line. The first system contains the first two lines of the text. The second system contains the next two lines of the text, with a first ending bracketed over the final measure. The third system contains the final line of the text, with a second ending bracketed over the first two measures, followed by a 'Fine' marking. Chord symbols are placed above the vocal line: Fm, Eb, Fm, Cm, Fm, Fm, Eb, Fm, Cm, Fm in the first system; Cm, Bbm, Eb, Db, Eb, Fm, Eb, Fm, Fm, Cm, Fm in the second system; and Fm, Cm, Fm, Fm, Cm, Fm, Bbm, Fm, Cm, Fm in the third system.

Fm Eb Fm Cm Fm Fm Eb Fm Cm Fm

In ob - la - tions and in - pray'rs, Mention we our blest fore - bears.  
Christ's a - tonement be their stay, In God's realm of endless - day;

Cm Bbm Eb Db Eb Fm Eb Fm Fm Cm Fm

Taught they us the - truth to see, Child - ren - - of - our - God to be. |  
With the - righteous - and the just, Prai - sing - God - in -

Fm Cm Fm Fm Cm Fm Bbm Fm Cm Fm

perfect trust, Mo ri - - yo Ra he me - - lai - nu - A da - - rain.

1. (2)

2. Fine

(The following Ekbo and Kolo can be used instead of the Kukkilion added in Page 87)

## Ekbo - By Thy cross

Moderato

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

Fm B<sup>b</sup>m Fm C D<sup>b</sup> Fm Fm C Fm D<sup>b</sup> C Fm

1. By Thy cross O Je sus - Lord. By Thy Mo - ther's - pray - ing word

B<sup>b</sup>m Fm E<sup>b</sup> Fm Cm B<sup>b</sup>m C Cm B<sup>b</sup>m Fm C Fm C Fm C Fm

Take from us and from- our- path pu - nishments and rods - - of - - wrath.

- |  |   |
|--|---|
| 2. Thou whose praise the Church doth sing,<br>Intercession for us bring,<br>Unto Him, Thine only Son,<br>That He may not mercy shun.   | 5. Crowns are plaited, closely placed,<br>On the holy altar there;<br>Crowns will thus be set on heads<br>Of those priests who've served Thee well. |
| 3. O St. Thomas, as in heav'n<br>Keep us here Thy memory;<br>Hear us as we honour thee,<br>Thy entreaties be our aid.                  | 6. They who served and died in hope.<br>Trusting in Thy mercy, Lord;<br>May Thy living voice them raise<br>From their graves to paradise.           |
| 4. Plead for us , ye Holy Saints,<br>Pray to Him whose will ye did,<br>That from anger we be spared -<br>That from scourges we be hid. | 7. May departed ones receive -<br>Who confessed the Trinity -<br>What was promised to the thief -<br>Paradise with Thee O Lord.                     |

# Kolo - Mary's memory "*Mariyamin Smaranam*"

Moderato

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

Fm C7 Fm C D<sup>b</sup> Fm B<sup>b</sup>m C

1. Ma - ry's me - mo - - ry, Ble - ssing for us - - be,

D<sup>b</sup> Fm B<sup>b</sup>m C Fm C Fm C Fm

May- her pray'rs for - us be a for-tress thus.

2. Fragrance sweet of smell  
Through the air doth swell -  
For Virgin Mary,  
God's Mother holy.

3. Bliss to the prophets,  
And the apostles,  
And to the martyrs  
At resurrection.

4. Those martyrs who longed,  
For seeing the Christ,  
By their death took wings,  
And fluttered to heights.



# Communion Of The Holy Mysteries

(The following hymns can be sung during communion)

## Full redemption - "Massiha Rajavam Nadhan"

Moderato

Harmony : Fr. M.P.G.

F F F C F B $\flat$  Dm Gm Gm Dm C F C F

1. Full re - demp - tion hast - Thou - - made, - - - Christ our Lord - and

B $\flat$  C F F F F F F7 B $\flat$  F Gm Gm

God and King. - - - - Pardon may we all re - - - cieve, - - -

B $\flat$  C Dm C B $\flat$  Gm6 Dm C C7 F F F C F

By the stead - fast - faith we bring, - - - Ha lle - lui - - - Ha - - - lle - -

B $\flat$  Dm Gm Gm Dm C F C F B $\flat$  C F F

- llui - - - ah. - - - - Ha lle - lui - - - Ha - - lle lui - ah. - - - -

2. Say we all with voice as one,  
Thou didst save us by Thy cross;  
Blessed Saviour, thanks to Thee,  
Ours the mercy, Thine the praise.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
3. Holy,Holy,Holy Thou,  
Awe-inspiring Lord high placed,  
Who exalteth feasts for us-  
Thy Mother's,Saints' and deceased.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
4. Hosts celestial stand around,  
With us in this Holy place.  
Laud the Body and the Blood,  
Of the Son, the God of grace.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
5. Come, approach in awe, receive,  
Come in faith, communicate;  
Here absolve your debts and sins,  
Here immortal life await.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
6. At Thine altar Lord, regard,  
Our departed parents, kin;  
May they stand at Thy right hand,  
When Thou judgest ev'ry sin.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
7. Glory be to God on high,  
To His mother honour be.  
To the martyrs crowns of praise,  
Grace and mercy to the dead.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.

## Lord, give good remembrance - "*Undakatte Nallorma*"

*(Same tune of the previous hymn can be used)*

1. Lord, give good remembrance to  
Mary, holy Virgin, pure,  
She who bore Thee while a maid-  
Help us by her pray'rs for us.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
2. Lord, give good remembrance to  
Prophets and Apostles true,  
Martyrs, just and righteous ones-  
Help us by their pray's for us.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
3. Lord, give good remembrance to  
All the holy Fathers, Saints;  
To the Doctors, Orthodox-  
Help us by their pray's for us.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
4. Lord, give good remembrance to  
Great Mar Thoma, glorious saint,  
Here on earth and up in heav'n-  
Help us by his pray'rs for us.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
5. Lord, give good remembrance to  
Our departed parents, kin;  
Write their names when Thou dost reign,  
There Thy book of life within.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
6. Lord, give good remembrance to  
Aboon Mor Ignasius,  
Aboon Mor Baselius,  
Help us by their pray'rs for us.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.
7. Glory be to God on high,  
To His mother honour be.  
To the martyrs crowns of praise,  
Grace and mercy to the dead.  
Hallelui .. Ha .. Ile .. lui .. ah,  
Hallelui .. Ha .. lleluiah.

# Lord our saviour said - "Rakshakan Uracheithan"

Moderato

Traditional Syriac Tune.

Harmony : Fr. M.P.G.

F C6 Dm C F F B<sup>b</sup> C Gm C

Lord our sa - - viour said, - - - "I shall dwell in - them,

C F C6 Dm C F F B<sup>b</sup> C C7 F

Those who re - - ceive in, - - - my bo - dy and blood".

- |   |   |  |
|---|---|--|
| 2. He who receives me,<br>Made pure in my faith,<br>Observing commands,<br>Is always my friend. | 5. We get redemption,<br>By Thy holy flesh,<br>We shall attain the,<br>Eternal life sure.         | 8. As Thy blood and flesh,<br>Given as surety,<br>We may be left off,<br>Out of Thy judgement.           |
| 3. My body as food,<br>And my blood as drink,<br>He who receives them,<br>I abide in him.       | 6. As we have received,<br>Thy body and blood,<br>We shall not suffer,<br>On last judgement days. | 9. We worship you Lord,<br>Who has given us life,<br>By embedding them,<br>Inside our body.              |
| 4. Thy holy body,<br>And Thy sacred blood,<br>Which give salvation,<br>Saviour award me.        | 7. Because we received,<br>Thy body and blood,<br>We shall not suffer,<br>Judgement and torment.  | 10. Preserver of truth,<br>Just and righteous judge,<br>Redeem our sins and,<br>Keep off from judgement. |

*(When the communion is over the Deacon says)*

**Deacon : Cry we aloud and say;**

**People :** Praised and adored, /are the Father, /Son and Holy Ghost; /To Him be praise, /from the beginning, /for generations and generations; /Halleluiah.

# Procession Of The Holy Mysteries

**Priest : (Prayer).**

**People : Amen.**

**Priest : (Prayer).**

**People : Amen.**

**Priest : (Prayer).**

**People : Amen.**

## Lord have mercy - "Nadha Krupa Cheitheedaname"

Adagio

(1<sup>st</sup> Tune)

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

Fm B<sup>b</sup>m Fm B<sup>b</sup>m Fm Fm D<sup>b</sup>

Lord, - have mer - cy up - on - us, - - - Lord - be kind - and

B<sup>b</sup>m Fm Fm D<sup>b</sup> B<sup>b</sup>m Fm

have - mer - cy, An - - swer Lord - and have - mer - - cy;

B<sup>b</sup>m Fm B<sup>b</sup>m D<sup>b</sup> B<sup>b</sup>m Fm D<sup>b</sup> B<sup>b</sup>m6 Fm C7 Fm

Praise to Thee on us be - grace. Ha - - lle - - - lu - - - - iah.

# Lord have mercy - "Nadha Krupa Cheitheedaname"

Moderato

(2<sup>nd</sup> Tune)

Traditional Tune.  
Harmony : Fr. M.P.G.

Chords: F F F C F F C C7 F C7 Dm7 C

Lord have mer-cy up - on us, - - - - Lord be kind and have mer -

Chords: C C7 F C F Gm6 A7 Dm Dm Dm C

- cy, - - - - Answer Lord and have mer - - cy; - - - - Praise to

Chords: F Gm F F F C C7 F F

Thee on us - be - grace. Ha - lle - - - lu - - - - iah, - - - -

**Priest : (Prayer).**

**People :** The universe shall kneel down / and worship Thee / and every tongue shall praise Thy name. / For Thou art the quickener of the dead, / and the sincere hope of those in the graves. / Lord God, / we praise Thee all the more; / We praise Thee and thank Thee / for Thy grace towards us.

## All the world adoreth - "Bhuvake Namikkum"

(Same tune of the previous hymn can be used)

All the world adoreth Thee,  
Ev'ry tongue Thy name extol,  
To the dead Thou givest life,  
Hope for those the grave enfolds. Halleluiah

(Chapter 5)  
Thanksgiving

*Priest : (Prayer).*

People : Amen.

*Priest : Peace be to you all.*

People : And to Thy Spirit.

**Deacon : After having received these holy mysteries, which have been administered, let us bow our heads before our merciful Lord.**

People : We bow our heads before Thee, / our Lord and our God.

*Priest : (Prayer).*

People : Amen.

**Deacon : Barekmor.**

*Priest : (Hoothoma).*

May this offered - "Kaazhcha lthil"

Moderato

Traditional Tune.  
Harmony : Fr. M.P.G.

Fm                      C   Fm   C                      Fm      B<sup>b</sup>m Fm      Fm C7 Fm

May this offered Eu - cha - rist, By the priest a - ppease Thee Lord.

Fm                      C                      D<sup>b</sup> Fm B<sup>b</sup>mFm      Fm C7 Fm

May it - gladden an - - gels high, Our de - par - ted ones ab-solve.



# The Dismissal

**Priest** : *Depart in peace .....*

**People** : Amen.

**Priest** : *Those who are distant and those who are near.*

**People** : Amen.

**Priest** : *And I a frail and sinful servant .....*

**People** : Amen. May the Lord accept your oblation /and help us by your prayers.

## Post Communion

*(The Chancel is veiled)*

*(The celebrant consumes the sacred elements left over)*

### High priests and priests - "Melpattakkar Pattakkarodu"

Moderato

A Dm A Gm A Dm A Gm Asus4 Dm A Gm Asus4 Dm A Gm

1. High priests and priests and deacons too; the Lord did - - - set,  
Priests offer earth - ly fruits, their mas - ters sym bols - - - true,

High priests and priests and deacons too; the Lord did - - -  
Priests offer earth - ly fruits, their mas - - - ters sym bols - - -

Dm F Dm Gm FC#dim Dm Gm Dm A7 Dm Asus4 Dm

And they His Church adorned with Ha - lle - lui - ah - - song.  
And call the Ho - ly Ghost with faith to come - to - - them.

set,  
true, And they His Church adorned with Ha - lle - lui - ah - - song.  
And call the Ho - ly Ghost with faith to come - to - - them.

2. As them He chose without compulsion now He comes,  
And dwelling in the bread He makes it Body true,  
And brooding in the mingled cup He makes it Blood.  
Let us,the faithful cry aloud-Halleluiah.
3. The One on whom fiery angels trembling gaze,  
That One as Bread and Wine upon the altar see;  
As angels clad in lightning are enflamed by Him,  
So those who eat them have their faces made as bright.
4. The secrets of the Son are for the angels fire;  
So witnesseth Isaiah too who them perceived;  
Those mysteries within God's bosom deep concealed,  
For Adam's sons dispensed upon the table,see!
5. Alike the cherub's chariot see the altar set,  
Celestial pow'rs gather round it filled with awe great.  
The body of the Son upon the altar see,  
Where Adam's children raise Him on their hands in state.
6. Here clad as one in silk the priest doth stand to serve;  
For those in need He bringeth forth dispersing gems.  
Celestials if perchance be moved to jealousy;  
Those cherubim could envy well the sons of men.
7. Behold,where Zion fixed the cross to crucify,  
There grew the erst-while tree that firmly held the Ram;  
Behold,where nails affixed the hands of Christ the Son,  
There once was Isaac freed from bonds of sacrifice.
8. O priest,who beareth mysteries come thou in peace,  
Disbursing life to lall,the bounty of thy hand.  
O priest,we hail thee,bearing holy incense sweet,  
Incensing forth its smoke,perfuming all the world.
9. O priest,come thou in peace by Holy Ghost sustained,  
Who bearest in thy tongue the keys of heav'n's house.  
O priest,we hail thee,thou whose binding here on earth.  
Is bound by God in heav'n's height-Halleluiah.
10. O priest,come thou in peace,whose loosing here below,  
Is loosed by heaven's Lord on high-Kyrielaison.  
To God be praise and grace to you and pardon mine.  
And to St.James that doctor,good remembrance be.
11. O son of God who sinners saved by sacrifice,  
Thy off'ring shall my passions quell my pains dispell.  
O good one,Thou whose side was rent on Calvary,  
Quench Thou my thirst by blood and water shed from Thee.

(When the priest cleans the holy vessels)

## Clear, O Lord - "Ente Kadangalashesham"

Moderato

Traditional Syriac Tune.  
Harmony : Fr. M.P.G.

Fm Fm C Fm C Fm C Fm Fm B<sup>b</sup>m C



1. Clear, O Lord, my ev' - ry debt, By Thy mer cy's sponge I - pray;

C Fm E<sup>b</sup> Fm C Fm C D<sup>b</sup> C Fm C Fm



All the sins I did to Thee, By Thy kindness me ab - solve.

2. Christ, life - giving king who art  
Since, I served Thy sacraments,  
Make me equal with the just  
And the righteous who Thee love.
3. May I serve Thee ever, Lord,  
In the heav'nly kingdom blest;  
There for ever, serving Thee,  
Now and always, evermore.
4. Endless praise unto the Lord,  
Grace to you upon that day;  
Mercy from the righteous judge  
Be to sinful, humble me.
5. Mercy show, Lord, mercy show,  
Show me mercy who am dull -  
For this priest and deacon too  
Who've raised this Qurban to Thee.

# Appendix 1 : Additional Tunes

## By Thy light - "Velivu Niranjoreesho"

(3<sup>rd</sup> Tune)

Harmony : Fr. M.P.G.

Moderato

C G C Dm G C F C C F

By Thy light we see the light, Je - - sus, full of

Detailed description: This system contains the first two staves of music. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody begins with a half note C4, followed by quarter notes G4, A4, B4, and C5. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The bass line begins with a half note F3, followed by quarter notes G3, A3, and B3. The lyrics 'By Thy light we see the light, Je - - sus, full of' are written below the staves.

G C G C F G Em Dm7 G G7

light; Thou, true light, dost give the light; to Th - - - y

Detailed description: This system contains the third and fourth staves of music. The treble staff continues the melody with a half note G4, followed by quarter notes A4, B4, and C5. The bass staff continues the bass line with a half note F3, followed by quarter notes G3, A3, and B3. The lyrics 'light; Thou, true light, dost give the light; to Th - - - y' are written below the staves.

C F G F G Dm G Dm G F

crea - - lures all. Lighten us with Thy bright light,

Detailed description: This system contains the fifth and sixth staves of music. The treble staff continues the melody with a half note C4, followed by quarter notes F4, G4, and A4. The bass staff continues the bass line with a half note F3, followed by quarter notes G3, A3, and B3. The lyrics 'crea - - lures all. Lighten us with Thy bright light,' are written below the staves.

C F C G7 Am Dm Dm7 G G7 C

Thou the fa - - - - thers li - - ght di - - - - vine.

Detailed description: This system contains the seventh and eighth staves of music. The treble staff continues the melody with a half note C4, followed by quarter notes F4, G4, and A4. The bass staff continues the bass line with a half note F3, followed by quarter notes G3, A3, and B3. The lyrics 'Thou the fa - - - - thers li - - ght di - - - - vine.' are written below the staves.

# Those Apostles - "Bhuvilashesham"

(3<sup>rd</sup> Tune)

Moderato

Harmony : Fr. M.P.G.

F C C F B<sup>b</sup> F Dm

Those - A - - pos - - tles, - - - chosen, sent by God, they went to

C F C F F C C F

e - - - v'ry - place. - - - Through all - the - world, - - Gentiles heard from

B<sup>b</sup> F Dm C F C F F C7 F B<sup>b</sup> F C

them the news, the Go - - spel - grace. - - They proclaimed the kingdom,

Gm Am B<sup>b</sup> F C7 Dm Am F C F C F F

Heavens rule of freedom, for the - faith - - ful - bliss. - - - -



# Come the time of prayer - "Yachickendum Samayamitha"

Moderato

(3<sup>rd</sup> Tune)

Traditional Syriac tune.  
Harmony : Fr. M.P.G.

Chords: F Am C F C F C Gm Dm Am F

1. Come the - time of pray'r is here, - - Come for par - - don,

Chords: C C7 F B $\flat$  B $\flat$  Am F Dm

have no fear. - - 'Tis the time to ask - a - - new, - -

Chords: C F F B $\flat$  C F F

'Tis the - time for mer - - cy - too. - -

2. See the holy priest ascend,  
Mounting stairs which heav'nward tend,  
There the pure Qurban to raise,  
For whoe'er communicates.

3. Mercy here is full and free,  
Come, beloved, come and see,  
Give the kiss of peace divine,  
Hearts sincere in love combine.

4. Let us now be reconciled,  
To each heav'nly Father's child,  
So, before God's throne of grace,  
Find compassion on His face.

5. Lord, have mercy on us now,  
Grant forgiveness as we bow,  
Answer, Lord, our earnest plea;  
Good art Thou - though frail we be.



# Catholic Hymn - "Anpudayone Nin Vathil"

(3<sup>rd</sup> Tune)

Music : P.G.Abraham

Harmony : Fr. M.P.G.

Moderato

Fm C Fm D<sup>b</sup> C D<sup>b</sup> C

Hear - - - ken gra - - - cious Lord - we pray,

C Fm B<sup>b</sup>m6 Fm B<sup>b</sup>m6 Fm C Fm Fm

Knock - ing at Thy door - we say, Do not

B<sup>b</sup>m Fm E<sup>b</sup> D<sup>b</sup> C Fm E<sup>b</sup> B<sup>b</sup>m Fm

Thou de - - ny our - pleas, - - Nee - - dy are Thy

B<sup>b</sup>m6 Fm C Fm

de - - - vo - - tees.

# Catholic Hymn - "Anpudayone Nin Vathil"

Moderato

(4<sup>th</sup> Tune)

Harmony : Fr. M.P.G.

F Faug B<sup>b</sup> Dm6 C F C F Gm Am

Hear - - ken gra - - cious Lord we - pray, Knock - ing at Thy

B<sup>b</sup> C7 F F B<sup>b</sup> F B<sup>b</sup> F C<sup>#</sup>dim Dm

door we say, Do not Thou de - ny - - our - pleas, - - -

A Dm C F B<sup>b</sup> Am C7 F

Nee - - dy are Thy de - - vo - tes.

## Appendix 2 : Morning Prayer (Transliteration)

### "Nishtayil Ninne"

1. Nish - ta - yil ni - - - - nne pe - - lta Pa - va - na kan - ya - ka -  
- yo - do - - ppam Naa - dha De - - - va Nal - ku - ka yo - gya - tha  
Nin sthu - thi paa - - - dan.

2. Munnam ninnaaghamanam  
Cholliya nal nibiyarodoppam  
Naadha Deva nalkuka yogyatha  
Nin sthuthi paadan.

3. Dendana peedakaletta  
Sahada maudhyanarumoppam  
Naadha Deva nalkuka yogyatha  
Nin sthithi paadan.

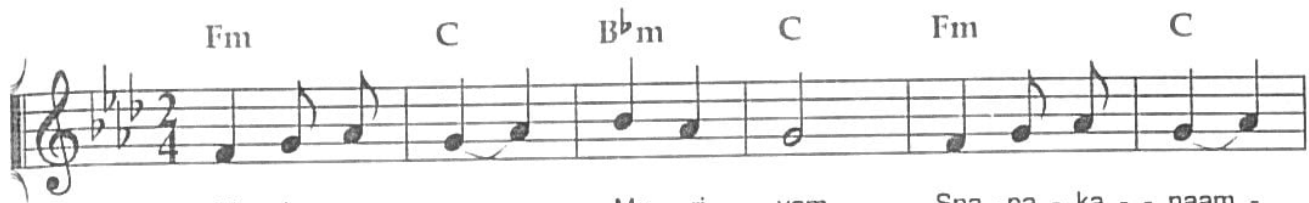
4. Mahithan Mar Baselios  
Gregorios ivaroppam  
Naadha Deva nalkuka yogyatha  
Nin sthuthi paadan.

5. Oujjwala deepameduthora-  
Nchariveriya naarikaloppam  
Naadha Deva nalkuka yogyatha  
Nin sthuthi paadan.

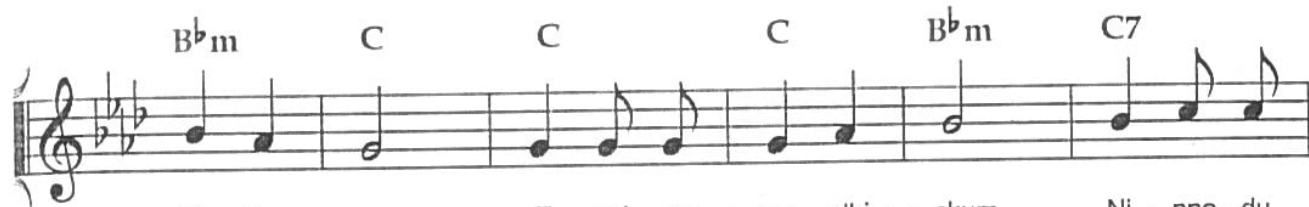
6. Vishwaasathaal parudeesa  
Neeyaruliya moshtavoppam  
Naadha Deva nalkuka yogyatha  
Nin sthithi paadan.

7. Anavaratha sthuthi thalpararaam  
Ambara doothanmaaroppam  
Naadha Deva nalkuka yogyatha  
Nin sthuthi paadan.

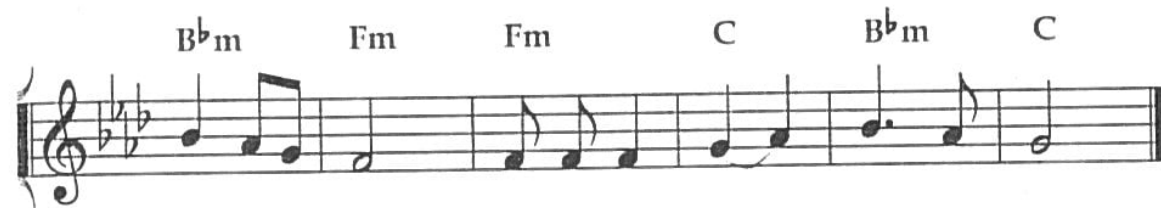
## Ekbo - "Nin Jananee"



Nin Ja - na - - nee - Ma - ri - - yam Sna - pa - ka - - naam -



Yoo - ha - - non E - nni - va - - rar - dhi - - ckum Ni - nno - du



njan - gal - - kkai Kru - pa chei - thee - - - de - - na - - me.



Staumen Ka - los Ky - ri - e - - - lai - - - - son.

## Pethgomo

Deacon :



Kru - pa che - yya - na - - - me - - - - Naa - - - dha kru - pa



che - yya - na - - me.

# Kolo - "Devadheesha"

People :

1. De - - - - va - dhee - - sha      Naa - dha -    thi - ru    mun - - - pil

Njan - ga - la - - na - cho - - ree      pa - ri - ma - la    dhoo - pa - - thal    pa -

- pam      Nee - kka - na - - me    pi - zha    po - kka - na - - me      Slee - ba -

- yal   ra - - - kshi - cha - va - nam      Jee - va   su - - tha - ka - ru - - na   di - va -

- se      Nin - va - la - - mai - -    njan - ga - le    nir - tha - na - - me.      Fine. (Last time to Coda.)

Ba - re - k' - mor.

Priest :

Su - bha - ho    La - bo    La - b' - ro    Val - Ru - - ho -      Ka - dee - sho.

People :

D.C. al Fine.

Fm Fm C Fm B<sup>b</sup>m D<sup>b</sup> B<sup>b</sup>m6 Fm C Fm



Me - n' o - - lam Va - da mo - l' o - lam - ol - - - meen A - meen.

2. Nayanagocharmam

Uyarathil ninnum  
Nin mahaatmyathe  
Thazhthi swahithathaal naranaayi  
Durbalaram aadamyarude  
Aadhi vyadhikale theerthon  
Thathajane swayamul bhootha  
Sthuthi naadha thava maanam dhanyam.

3. Seenayi giri nin

Savidhe vira poondu  
Naadha Devesha  
Ghiri varidhi tharanam ninne -  
Kannyakayam Mariyamenthi  
Vezhcha pedaathaval garbhiniyaai,  
Vachanatheetham prasavichu  
Thal smruthiye - vishruthamaakkaname.

4. Kannyaka Mariyaame!

Shlomo ninnodu chon -  
Athyunnatha doothan,  
"Nee perum rajeshwarane -  
Prasavicheedum vezhchavina"  
Srishtikal than prabhayam raviye  
Vazhvezhumamme Kanyakayayi  
Prasavichol, nee saubhagyavathi.

5. Unnatha rajjyamathum,

Shashwatha jeevithavum,  
Nirmalaraarjjickum,  
Sathama mashiha bhakthanmar  
Arhickunna mahaa bhagyam  
Jada nethram darshickukayo  
Sravanam kelkkukayo hrudayam  
Therukayo cheithittillethum.

6. Sahade rothunnu

"Supriya shudha suthan  
Swake rajjye njangalk  
Ekeedum mudi shaashwathavum  
Prati dhanam samrakkshi thavum  
Eri thee vaal mardithar njangal  
Kaashwasam mashiha yishtar  
Karuliyathaam parudeesha yilekum.

7. Maanavane mashiha

Sathatham thava karuna  
Vaathilil muttunnen  
Dhanika nin nidhi nilayatheenne  
Kaname krupayum vazhvum  
Nee en gathi thunacheyyuka nin  
Saakshiye lejjithana kkaruthe  
Sharanavumen ashrayavum neeye.

8. Raajyathin vaathil

Cheriyathu ma maargham  
Veethi kuranjathu mana  
Vazhi gamanam kaamkshi pponn  
Athyul saaha mavashyam thaana  
Alasatha lesham badhichal  
Asubha vazhicku vasham vadanaayi  
Swalmathe - swayame nihanikkum.

9. Mashihayude rushma -

Mamodeesayaal  
Sam prapicho raai  
Thruppavana thanu bhakshichum,  
Punya ninam paanam cheithor,  
Poozhiyil ninnum thanmoolam  
Prana noderi dthooli kudan -  
Jathi thejo vasthram chartheedum.

Coda.

Fm Fm C Fm B<sup>b</sup>m D<sup>b</sup> B<sup>b</sup>m6 Fm C Fm



Mo - ri - - yo Ra - - he me - - lai - - nu - A - da - - rain.



Deacon :

## Pethgomo

Fm D<sup>b</sup> B<sup>b</sup>m C Fm



Ri - ju - ma - thi - - kal kki - ru - - lil dyu - thi - - yu - la - va - - - yee

People :


## Kolo - "Dyuthiyudayam"

Fm B<sup>b</sup>m E<sup>b</sup> C7 Fm C B<sup>b</sup>m6



Dyu thi - yu da - - yam chei - then - kar - thaa - - ve - Koo - ri - rul

E<sup>b</sup> C7 Fm C Fm C Fm E<sup>b</sup> Fm C



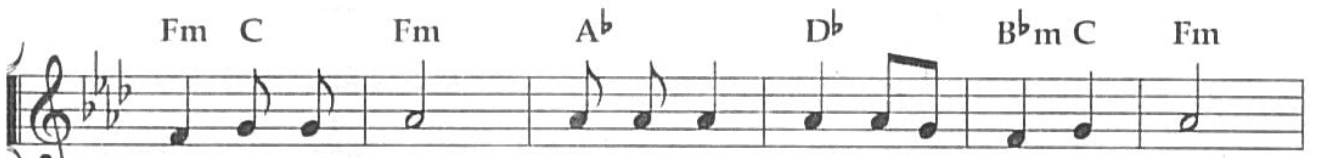
Neengum - bol ni - - nne Kooppu - - nnu - ga - ga - nam dha - ra - ye -

Fm Fm E<sup>b</sup> A<sup>b</sup> D<sup>b</sup> C Fm Fm C



- nnee Dru - tha - mun - da - yo - ru so - da - ri - mar Nee - rin mee - the -

Fm C Fm A<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m C Fm



va - ni - da - - mo - - - nna - pa - ram nee - ri - - - nna - dhaa - ram

Fm C7 Fm C Fm C B<sup>b</sup>m6



Ni - mi - sha - mu - - yar - no - ru ma - na - va - ra - - yaam - o - - ya - -

E<sup>b</sup> C7 Fm C Fm C D<sup>b</sup> B<sup>b</sup>m Fm C Fine. Fm



ra - ya - tha - mai - ma - dhye - Stu - thyaam sri - shti - vi - - dha - nam - thay

C Fm



Ba - re - k' - mor.

**Priest :** Fm Fm C Fm B<sup>b</sup>m D<sup>b</sup> B<sup>b</sup>m6 Fm C Fm



D.C. al Fine.

**People :** Fm Fm C Fm B<sup>b</sup>m D<sup>b</sup> B<sup>b</sup>m6 Fm C Fm



2. Nirmmalama mudare nirmmala mayi  
Vannu vasichoru nirmalanaam  
Atmajane preshippicha vanam  
Nirmala thaathan samsthuthyan  
Than sammyam naam poontiduvan  
Nammude sammyamavan poontu  
Namme than pithru suthraakki  
Paavana rooha yodu cherppan  
Manava roopam swayamettan.

3. Prarthippan deivathin mupil  
Mariyam ninneedunnera -  
Thagni jwala vruthanam doothan  
Savidhe chennura cheithevam  
Raja thanoojan mevumatham  
Manimandirame shlomo thay,  
Ninnilamarnneedum dthanavan  
Kshamam janatha-ckaattiduvaan  
Ninnagha-thithwam mayichaan.

4. Bhagya nidhee Mariyame Deiva  
Praanatma-jane pettole  
Bhagya nidhee vanijana vaasam  
Cheithoru bhooshithamam nauke  
Ambara shilppiye ettenlhi  
Vrutha shudthya petto ramale  
Nisthulamam mani mandirame  
Bhagyam thay ninnil jaatham  
Cheithonam naadhan dhannyan.

5. "Njan sathya - prabha" yennudayon tha -  
Nnanthe vasi kalodothy,  
"Iprrabhayil chernu nadappone -  
Irul pidi kooda" mashiha than -  
Prabhayil chernnu nadannoram  
Shleehanmarkkathi saubhagyam  
Kandalum thal smruthiyenghum  
Konda-dee-dunnathi ghosham  
Thal prarthana nammalkkabhayam.

6. Jeevakaram mruthi kara mennevam  
Kandiru saranikal sahadenmar  
Nootha-namam jeevitha marjijippan  
Durkhada margam kamkshichar  
Dushtalmavodu pada vetty

Jaya moderi parayunnu  
"Avashyakkar kkashra yavum  
Bhakthan-markka-nugha-miyumam  
Karthavin naamam dhannyan".

7. Kshemamodanghezhu nnelluka saakshal  
Idaya panditha naayakanel  
Keeppa pol sabha thannadharam  
Muttum paulosinu samanel  
Nibi nivahathin priya sahajal  
Apposthola samoohastha  
Eleeya polujjwalanel  
Yoohanon pol vrutha parane  
Ninne varichoru sabha dhannya.

Alivodu krupa cheyyuka naadha

8. Aahwaanam cheyyum paapikalil  
Krupaye vilikkathon deva  
Aadrathayaal kopathin vadiyum  
Thadanavum neekkeedaname  
Anand-ayishwaryanghalezhum  
Massabdangale nalkaname  
Sleebayude vanrushmayal  
Vidhwamsikkuka dushtane nin  
Ardrathaye vazhthum njangal.

9. Nin sthuthiyum halleluyya yum  
Karthava njan niratharuthe  
Vidhi neethickayyo cheyyaruthe  
Njan pathakiyenn-ariyumnen  
Sarva kadanghalum-aranjal  
Narakam than enna-vaska-sham  
Ninne vilippan kazhivennye  
Maunam mruthiyal njan pookum  
Neekkuka krupayalen paapam.

10. Ashwasam smruthiyodu mrutha thatha  
Bhrathakkal kekeedaname  
Nirthaname thavaka poojakare  
Parishuddhan marude nirayil  
Simhasana samsthitha-nayi nee  
Satthamare thirayunneram  
Vidhi-nilaye daya kandetthy  
Thavaka mahimodaya divase  
Nin valamayavar nilkaname.

## Kukkilion (Tone 7) - "Ninnaal Sthuthiyodu"



2. Nayavan panapole thalirthidume  
Hallelui U Halleluiah  
Valarumavan Lebanon kaarakil pol.

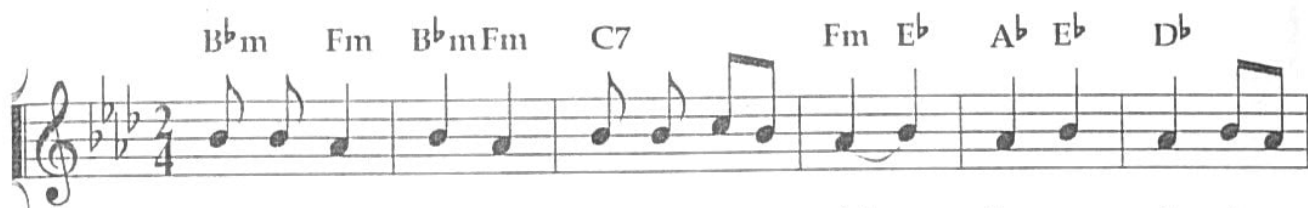
3. Makkalil appan krupa cheivathupole  
Hallelui U Halleluiah  
Bhakthanmaril Deivam krupacheiyum.



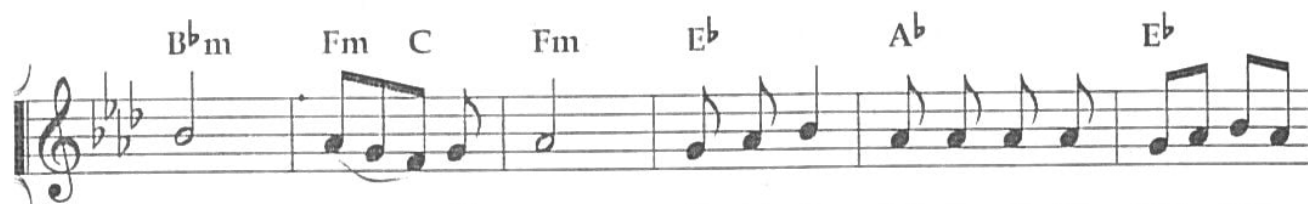
**People :**



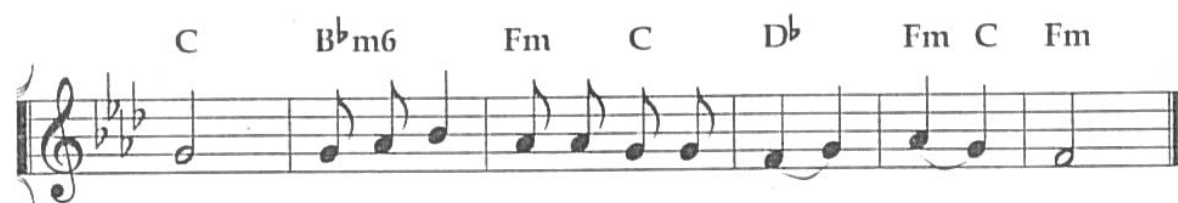
## Ekbo - "Sthuthi Deivathinnuyarathil"



Sthu-thi Dei -- va - thi - - nnu - ya - ra - - - thil - than maa -- tha - vi -



- nnu - - - - nna - - thi - yum Ma - hi - ma mu - di - sa - ha - - den - mar -



- kkum Mru-tha- ril ka - ru - na - yu -- mun - - - - da - - - - ka.



Stau - men Ka - los - Ky - ri - e - - lai - - - - son.

## Kolo - "Thaathan Shlomo"



Thaa - - - - than - - - shlo - mo - Ga - b - - - ri - - - - el



Moo - - lam me - lee - - nna - - - dha - - - - nya Ma - ri - ya -




2. Shlomo than nibiyanmaarkkum  
Shlomo than Sleenanmaarkkum  
Shlomo shlomo naadhankal  
Koorerum sahadanmarkkum  
Shlomo thanmakal vasickum  
Parisudha sabhackum shlomo.

3. Naam deivasuthanmaravaan  
Ayush kaalathil cholli  
Thanna thaathare yorckenam  
Nayavanmaar punnyappetto -  
Ronni cheku mavar-kkashwaasam  
Swarghe puthran deivam.




## Bovooso of Mar Jacob - "Mathru Visudha"

B<sup>b</sup>m C7 Fm E<sup>b</sup> Fm C B<sup>b</sup>m C



1. Ma - - thru vi - su - - - dha smruthi sam-ban-dham - nal - ku - ka Naa - - dha

C B<sup>b</sup>m Fm C7 E<sup>b</sup> D<sup>b</sup> C Fm




Thal - prar-tha - na - yal pu - nnya mi - var -kkum mrutha- ra - yor - - - kkum.

2. Bhagya vathee Mariyame, nizhalayi moosa paninja  
Pettiyathaal nee chithree-kruthayaayi ghoo darthaathil.
3. Pettikkullil deivikama-yore dukal pole-  
Nyastham ninnil sathyam, Mariyam jeevana poopam.
4. Mrutharaayi modaal shanthya, mevunnore bhagyam  
Acharam polavaril ghuptham, nandana ghathram.
5. Paathaala prakaaram shakthya, dhooli-pponthan  
Nadam kettittethire -tteedanava ranjethum.
6. Daaveedin puthriyil ninnum, meyi poondoru puthra  
Nin krupa param varshickana - meeidavakayin mel.

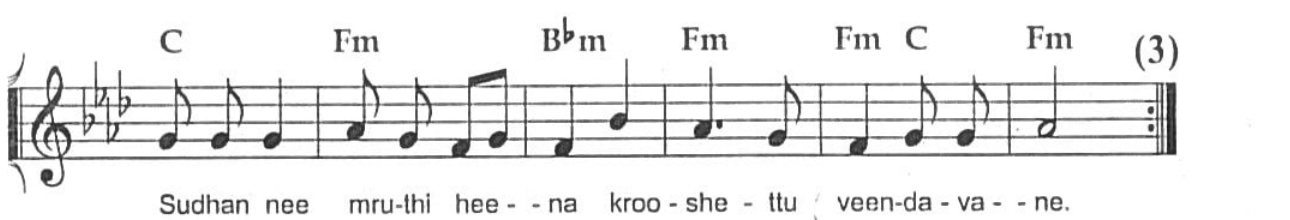
## Trisagion - "Sudhan Nee"

B<sup>b</sup>m B<sup>b</sup>m E<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m C C



1. Su - - - dhan - nee - A - - lo - - ho! - Ha - - lle - llui - - iah. - - - - -  
Su - - - dhan - nee - Ba-la - va - ne, - Kyri - e - - lai - - son. - - - - -

C Fm B<sup>b</sup>m Fm Fm C Fm (3)



Sudhan nee mru-thi hee - - na kroo - she - ttu veen-da - va - - ne.

2. Karthaave krupa cheiyaname - Halleluiah  
Karthave krupa cheikanival - Kyrielaison  
Karthave! karmarthanakale yettittavayal  
Krupa cheitheedaname.
3. Sthuthyan nee Aloho! - Halleluiah  
Sthuthyan nee srushtaave - Kyrielaison  
Sthuthyan nee papikaladiyaaril krupa  
Cheitheedum Messiha raajaave.





**Priest :**

C Fm C7 Fm C7 D<sup>b</sup> B<sup>b</sup>m Fm C Fm



Su - bha-ho La - bo La - b' - ro val Ru - - ho - - Ka - dee - sho.

**People :**

C Fm C7 B<sup>b</sup>m Fm E<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m C7 Fm D.C. al Fine.



Me - n' o - - lam Va - - da mo - l' o - lam ol - - - meen A - - meen.

2. Albhuthamaam bhalamekum vruksham  
Karkkashamaam shilamee nevam  
Pashan-darkkethire drushtantham  
Moonnennam sabha kaattunnu  
Kunjaadine vruksham nalki  
Thee-kal para jalam nalki  
Esthera malsyavumeki  
Kannyakshepakare moonnum  
Parihasathodu veekshippu.

**Coda.**

C C7 Fm B<sup>b</sup>m Fm E<sup>b</sup> D<sup>b</sup> B<sup>b</sup>m C7 Fm



Mo - ri - - yo Ra - he - me - - lai - nu A - da - - rain.

## **Bovooso of Mar Jacob - "Dhanye Nin Prarthana"**

(See Page 83 for Music).

1. Dhanye nin prarthana mevatte njangalodonni-  
Chardhana kettittekeedatte punyam nathan.
2. Enthaunnyathyam bhaumika puthrickuntayennu  
Chonneedun njan sambhramamarnnittalbhutha poorvam.
3. Thrukkarunyam sythane thazhthi savide cherthu  
Deiva suthan than mathavakan thiruhithamannal.
4. Saumyarilalla-thengamarum njanennura cheithon  
Jatharilettam thazhtha pettullavalil parthan.
5. Aarumuyartha pettillithupol athinal spastam  
Mariyame polarum thazhtha pettittilla.
6. Onpathumasam ninne-yettol than prarthanayal  
Deivalmajane kopathin dand-ozhivakkenam.



### Appendix 3 : Kukkilion

#### Communion Of The Mother Of God

*(Incense is placed)*

#### "Ninnal Sthuthiyodu"

**Priest** : *See the royal daughter stand, Halleluiah U Halleluiah,  
Glorious queen at - Thy right hand.*

**People** : Thy father's folk and home leave thou, / Halleluiah U Halleluiah, /  
The King desires thy - beauty now. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Men' o'lam vada mol' o'lam ol-meen, Ameen.

#### Ekbo - "Bhakthar Pukazhcha"

**Priest** : *Thou whose praise the Church doth sing*

**People** : Intercession for us bring, / Unto Him, Thine only Son, /  
That He may not mercy shun.

**Deacon** : **Staumen Kalos.**

**People** : Kyrielaison.

#### Kolo - "Manna Makalkayi"

**Priest** : *Peace the bright archangel brought,*

**People** : Hailing Mary fair, / Favoured is thy blessed lot, /  
Thou the Lord shalt bear. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Like a ship did Mary bear - / Laud and honor be - /  
Him, the Captain and the Lord, / God of all the world. /  
Moriyo Rahemelainu Adarain.

#### Ekbo - "Moranesu Kurisum Nin"

**Priest** : *By Thy cross, O Jesus Lord,*

**People** : By Thy mother's praying word, / Take from us and from our path, /  
Punishments and rods of wrath.

(Or)

#### "Nirtheedaruthe Parishudhe"

**Priest** : *Cease not, thou of grace a fount,*

**People** : From the pray'rs on - our account, / Unto Him thine only Son, /  
That He may not mercy shun.

## Communion Of The Patron And Other Saints

*(Incense is placed)*

### Kukkilion - "Neethingan Panapole"

**Priest** : *The righteous shall prosper like palm trees, Halleluiah,  
And thrive like the cedars of - Lebanon;*

**People** : In age they shall thrive and be flourishing, / Halleluiah, /  
Yea, growing both fattened - and pleasing. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Men' o'lam vada mol' o'lam ol-meen, Ameen.

### Ekbo - "Orupolingum"

**Priest** : *O St. Thomas, as in heav'n,*

**People** : Keep we here thy memory, / Hear us as we honor thee, /  
Thy entreaties be our aid.

**Deacon** : **Staumen Kalos.**

**People** : Kyrielalson.

### Kolo - "Nibi Sh'leehanmare"

**Priest** : *O ye kingdom sons,*

**People** : Prophets and apostles bright, / Pray that we may ne'er, /  
Sink in the deep sea of sin. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Holy martyrs blest, / Servants of our God Most High, /  
May your pray'rs for us, / Refuge give and fortify. /  
Moriyo Rahemelainu Adarain.

### Ekbo - "Parishudhanmare Ningal"

**Priest** : *Plead for us, ye holy Saints,*

**People** : Pray to Him whose will ye did, / That from anger we be spread - /  
That from scourges we be hid.

(Or)

### "Mar Thoma Salguna Nidhiye"

**Priest** : *O Mar Thoma, named art thou,*

**People** : By the church that keeps thy feast; / May thy Lord His peace bestow, /  
making it for ever flow.

## Commemoration Of The Dead : The Departed Clergy

*(Incense is placed)*

### Kukkilion - "Charthum Neethiye"

**Priest** : *In righteousness Thy priests be clothed, Halleluiah U  
Halleluiah. Thy righteous ones in - glorious garb.*

**People** : For David's sake, Thy servant true. / Halleluiah U Halleluiah. /  
The face of Thine anointed heed. / Barek'mor.

**Priest** : *Subhaho, ...*

**People** : Men' o'lam vada mol' o'lam ol-meen, Ameen.

### Ekbo - "Shuchiyodu Shudhya"

**Priest** : *May those feet that cleanly trod,*

**People** : Keeping pure Thy holy place, / Tread the courts of paradise, /  
And with angels e'er abide.

**Deacon** : **Staumen Kalos.**

**People** : Kyrielalson.

### Kolo - "Nirmala Madhb'hayil"

**Priest** : *Blest be priests whose love for Christ,*

**People** : Mark'd their sacred altar's task; / Watching angels haste to come, /  
Leading them to courts of joy. / Barek'mor.

**Priest** : *Subhaho, ...*

**People** : Son of God, forget them not; / Priests of Thine who served Thee right; /  
Grant them pleasantness of face, / On Thy advent day sublime. /  
Moriyo Rahemelainu Adarain.

### Ekbo - "Mudikal Mudanjotti Thakidum"

**Priest** : *Crowns are plaited, closely placed,*

**People** : On the holy altar there; / Crowns will thus be set on heads, /  
Of those priests who've served Thee well.

(Or)

"Acharyesa"

**Priest** : *O Christ, who art - of priests - the Lord of clergy chief,*

**People** : Pray pardon, Lord - those priests, / Thy mysteries who served.



## For The Departed Faithful (Secularians)

*(Incense is placed)*

### Kukkilion - "Makkalilappan"

**Priest** : *As doth a father his children love - Halleluiah,  
So doth the Lord love those who fear His name.*

**People** : The days of man are but as grass - / Hallelulah, /  
He springs up like the herbs that grow in fields. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Men' o'lam vada mol' o'lam ol-meen, Ameen.

### Ekbo - "Sharanathale"

**Priest** : *They who served and died in hope,*

**People** : Trusting in Thy mercy, Lord; / May Thy living voice them raise, /  
From their graves to paradise.

**Deacon** : **Staumen Kalos.**

**People** : Kyrielalson.

### Kolo - "Nadha Thavakam"

**Priest** : *Thine, O Lord, are both the worlds,*

**People** : Here and there Thy pow'r extends, / Keep the living by Thy cross, /  
By Thy grace absolve the dead. / Barek'mor.

**Priest** : *Subhaho ...*

**People** : Praise we Thee who giveth life, / To those lying in the tombs; /  
Praise the Father, Thee who sent, / Praise the Holy Spirit too. /  
Moriyo Rahemelainu Adarain.

### Ekbo - "Maramathinuyare"

**Priest** : *May departed ones receive -*

**People** : Who confessed the Trinity; / What was promised to the thief - /  
Paradise with Thee, O Lord.

(Or)

### "Thanmaranathal"

**Priest** : *Son of God who by Thy death,*

**People** : Quick'neth mortal men, / Give us life that from the dust. /  
We may cry aloud, / Praise to Thee, O Lord.

# The Holy Eucharist.

## The Supreme Act of Orthodox Worship.

Rev.Fr.T.J.Joshua.

Most of us attend the Holy Eucharist on Sundays because it has become habitual and customary. We seldom pause to ponder over the greatness and richness of our liturgy, nor do we take pain to understand the deep meaning of prayers uttered and the rituals performed therein. So the most beautiful words and actions become formal and unreal. Not only that, the life we live outside the church may contradict the worship within it. This is a real danger which needs to be rectified. When we know the unique features of our liturgy, then we can attend the worship with deeper appreciation and devotion.

### 1). The Centrality of the Eucharist:

As Christ is at the centre of our Christian Life so is the Eucharist at the very centre of our worship. It is the chief service of each Lord's day and other festival days. In the Apostolic Church, they met together on the Lord's day to "*break the bread.*" (*Breaking the bread was the earliest title used for the Eucharist*). See *Acts 20:7*. Other sacraments are celebrated in the context of the Eucharist. Baptism, Ordination, Consecration of the Holy Mooron, Marriage are all done together with the Holy Eucharist. It is the Eucharist which completes and culminates the other sacraments.

In the description of the garden of Eden, "*The tree of Life*" is at the very centre. It is symbolic of the centrality of the Eucharist in the Orthodox Spirituality and Orthodox Theology.

### 2). Our Liturgy is deeply Biblical:

The Bible is in many ways, the key to the understanding of the Liturgy, just as the Liturgy is a living explanation of the Bible. Together they constitute the two essential foundations of the Church's life. The prayers and supplications in the liturgy are saturated with Biblical quotations and themes. The praises and adorations are simply the echo of the praises uttered by the angels. There are four Psalms most appropriately inserted into the Liturgy and also several versicles are quoted in a significant manner. The first part of the Liturgy is called the "*Ministry of the Word*" when selected portions are read and the people are called upon to hear and meditate on what God has revealed in His Holy Word for our salvation and for our Christian Life. The climax of the readings is reached at the Gospel reading which is preceded by a meaningful prayer; "*Lord God, give us the knowledge of Thy divine teaching. Fill us with the wisdom of the Holy Bible, the treasure of the Holy gifts of Thy Holy Spirit. Enable us to observe joyously Thy commands and to fulfill completely Thy Holy will. Make us worthy of Thy Holy blessings and grace.*"

### 3). The Liturgy unfolds the great dogmas of the Orthodox Church:

The prayers are sometimes in the form of statement of dogmas. The Liturgy is the context to reveal and instruct the essential doctrines of the Church. We do not isolate the dogma and treat it as something of the Catechetical classes. The dogma is formed and formulated in the worship of the community. The doctrines of the blessed Trinity, Incarnation, Redemption, Eschatology are all suitably blended into the Liturgy.

Many of the prayers were formulated in the fourth and fifth centuries. It was the time when many of the Christological heresies appeared. We certainly find able defence of the Orthodox faith in several parts of the Liturgy. In the "*Prumion - Sed'ro*" prayers, the mystery of incarnation and redemption are explained and made subjects of meditation for the people. The Communion of the Saints and the prayers for the departed souls are not subjects for discussion, but they are spiritual realities experienced and lived out in the liturgical act. In the Liturgy, the congregation is in full communion with the heavenly host and the saintly souls.

**4). The Orthodox Liturgy is essentially popular in its full setting:**

Bishop Pakenham Walsh of the Anglican Church who has written a devotional study of our Liturgy thus comments - "*You have inherited a Liturgy very rich in congregational responses and action. Comparing it with my own (Anglican) Liturgy in this respect I noticed that omitting Amens, there are in 29 pages of your Liturgy, 258 lines of congregational response as compared with 98 lines of response in 22 pages of our Liturgy.*"

The Priest alone cannot celebrate the Liturgy. There should be the Deacon and the congregation together with the celebrant to make celebration possible. The people are not dumb passive onlookers, but active participants. They make appropriate responses in words and actions to transform the whole worship into a joyous experience. Not only the adults but even the children join the worship and make it a family celebration. It is by participating in the Liturgy from early childhood that the believer learns the parts of the Liturgy.

Our Liturgy keeps the community worship in its genuineness. The corporate nature of the Church is manifested and maintained by the celebration. Here, there is no place for individualism. Nor there is any room for boredom, lack of attention or insufficient participation.

**5). There is a mystical trend in the whole Liturgy:**

The Eucharist is described as mystery ( "*Roso*" in Syriac ) which means that it is something which cannot be fully comprehended by our human mind, but the meaning and significance of which has been revealed to us by God. The bread made of wheat and the wine remains the same in their essential properties, but they are wonderfully transformed into the very body and blood of Christ. The sanctuary of the Church turns out to be heaven where the Triune God and the angelic hosts are present. This awareness is brought to the participants through the vestments, the candles, the curtains, the incense and many other items used in the Church. The presence of the invisible glorious God is experienced as one enters the Church and takes part in the Liturgy.

It is described that on the Lord's Day St. John the apostle "*was taken in the Spirit*" and was enabled to have a glimpse of the heavenly sanctuary and the worship that is carried on there ( *Rev 1:10* ). In the same way a believer is carried to a heavenly sphere when he attends the Eucharist.

**6). It is our highest and greatest thanksgiving:**

The word Eucharist ( *Greek* ) means thanksgiving and that is very appropriate term signifying the purpose of the celebration. The Deacon announces that the people should attend

"with awe, reverence, purity, holiness, love and true faith," to which the people reply, "This Qurbana is blessing, peace, sacrifice and thanksgiving." The four words used in this response well explain the significance of the Eucharist. It brings blessings to the Church. It establishes peace between God and man, and between man and man, about which St. Paul defines, "for through Him we both have access by one Spirit to the Father." (Eph 2:18). The Qurbana is also a sacrifice, but a bloodless spiritual sacrifice. In the words of St. Paul "it is a living sacrifice, holy and acceptable to God." (Rom 12:1).

Lastly it is described as "a thanksgiving" offered by the believers. The whole Christian Life is Eucharistic i.e one of thanksgiving. We owe our thanks to God for all what we are and all what we have and the best medium to offer our thanks is the Eucharist. It is with a thankful heart we approach the "throne of Grace" in the holy sanctuary. For an Orthodox believer, the Holy Eucharist is the supreme and most solemn occasion in his spiritual life. There he enters into communion with the Triune God and with the accompanying heavenly hosts. His fellowship with other members of the Church is effected and strengthened in the Eucharist.

## **The Malankara Orthodox Liturgy.**

Rev. Dr. Baby Varghese.

Since the 17<sup>th</sup> century, the Malankara Orthodox Church uses the Syrian Orthodox Liturgy, which belongs to the Antiochene liturgical tradition. The East Syrian (*Persian*), Byzantine, Armenian, Georgian, Maronite liturgies also belong to the same liturgical family. In the first half of the fifth century, the Antiochene Church adopted the Anaphora of Jerusalem, known under the name of St. James, the brother of our Lord. In the fourth and fifth centuries, the liturgical language of Jerusalem and Antioch was Greek. Therefore, the original form of St. James liturgy was composed in Greek. Following the Council of Chalcedon (451), the Eastern Church was separated into two, one group accepting the Council and the other opposing it. Both groups continued to use the Greek version of St. James. The Byzantine emperor Justin (518-527) expelled the Non-Chalcedonians from Antioch and they took refuge in the Syriac speaking Mesopotamia on the Roman-Persian Border (*modern Eastern Syria, Iraq and South East Turkey*).

Gradually, the Antiochene liturgical rites were translated into Syriac. New elements such as Syriac hymns were introduced into it. It was Mar Gregorios of Jerusalem, who came to Malankara in A.D. 1665 who introduced Syrian Orthodox liturgical rites in our Church. The most striking characteristic of the Antiochene liturgy is the large number of Anaphoras (*Order of the celebration of the Eucharist*). About 80 are known and about a dozen are used in India. All of them have been composed in the following models of St. James.

### **Structure of the Eucharist.**

#### **1). Preparation Rites (Tuyobo):**

The important elements of the preparation rites are the vesting of the celebrant and the preparation of the bread and wine on the altar. The priest places the bread in the paten and pours wine in the chalice and holds them in the form of a cross. Then he remembers the names of the faithful, the sick and the departed. Then he places the paten and the chalice on the altar and covers them with the veil (*Sosappa*). The preparation rites are concluded with censing.



## **2). Public Celebration or Pre-Anaphora:**

The Pre-Anaphora begins with a solemn procession around the altar. Formerly at this time the bread and the wine were solemnly brought to the altar in a procession. During the procession, the congregation sings the anthem (*Maanitho*) composed by Patriarch Mar Severios of Antioch (A.D. 518). This entrance hymn is a beautiful summary of our doctrine of Christ. In fact there are several liturgical hymns and prayers that describe the faith of the Church in a rather simple style. After the procession, the priest begins the Trisagion, which is addressed to Christ.

## **3). Reading of the Scriptures:**

Then the Epistles and the Gospels are read. Formerly, the lessons from the Old Testament were also read at this moment. The Gospel is the "*life-giving proclamation*" of the words and deeds of our Lord Jesus Christ. Our worship and our hope are founded on the salvific work and the life-giving words of the Lord. In the early Church, the Scripture reading was followed by the sermon, a custom still followed by many Churches. The sermon is an important element of the worship and it aims at explaining the meaning and the relevance of the text that was read.

## **4). Prumion-Sed'ra and the Blessing of the Censor:**

The Syriac word Sed'ra means '*row*' or '*series*'. Sedra is a series of prayers and meditations. Prumion (*Greek word means introduction*) is the introduction to Sed'ra. Prumion and Sed'ra help us to participate in the Holy Qurbana with devotion and attention. Then as the first step of the censuring of the whole church, the celebrant offers incense and blesses the censor. The blessing of the censor in the name of the Holy Trinity implies that we offer our prayers to the Triune God. Incense and censor are the symbols of Christ, who "*offered Himself as a fragrant offering and sacrifice to God*" (Eph 5:2). According to the Book of Revelation, "*the prayers of the saints ascend before God as an incense*" (Rev 5:8). Therefore the offering of incenses means that the prayers of the Church ascend towards God as a fragrant offering that pleases God.

## **5). The Nicene Creed:**

The Creed is the summary of the faith of the Church since the Apostolic times. The chanting of the Creed in the Holy Qurbana and in all prayers and sacramental celebrations means that we are worshipping in accordance with the faith of the Apostles and the Church fathers. The Creed is the confession of our faith in the Holy Trinity, the Church, one baptism, the Kingdom of God and the final resurrection. These fundamental doctrines are regularly evoked in our prayers.

## **6). Offering of the Holy Qurbana:**

The part of the celebration that follows the Creed is called '*Anaphora*' (*Greek word means 'offering'*). As the first step, the priest washes his hands, symbolizing the purification of the heart. Then he kneels down before the altar and says an inaudible prayer and commemorates the names.

## **7). Kiss of Peace and Lifting up of the Veil:**

The Kiss of Peace is exchanged in accordance with our Lord's words to reconcile each other before offering a sacrifice (Matt 5:23-24). Then the deacon asks the people to bow down their heads and the priest prays to God to send His blessings upon those who have assembled before Him. Then the priest lifts up the veil with which the paten and chalice are covered. The lifting up symbolizes that the life-giving and heavenly mysteries are revealed through the Holy Qurbana. This is followed by the Trinitarian blessing.

#### 8). Introductory Dialogue:

With the dialogue (*Lift up your hearts...., Let us give thanks to the Lord....*) the central part of the celebration begins. The priest says the prayer of thanksgiving, which evokes God's mercy towards us. In fact the whole Holy Qurbana is a thanksgiving (*Eucharist*) for the great things that God had done for us by sending His Son for our salvation. Then the congregation chants the '*Sanctus*' (*which means 'holy'*) or the angelic hymn (*Is 6:3*), implying that we are joining the heavenly worship and praising God along with innumerable angels.

#### 9). Words of Institution:

The celebrant signs crosses over the bread and wine proclaiming the institution of the Eucharist by Christ in His Last Supper. Thus the event that took place in the Upper-room has been evoked and we are made participants in it. The Roman Catholic Church gives undue importance to the Words of Institution and teaches that the bread and wine are '*transformed*' into the body and blood of Christ when the priest pronounces them. This is known as '*transubstantiation*' but the Orthodox Churches do not accept this theory.

#### 10). Anamnesis or the Commemoration of the Salvific works:

During the Last Supper, our Lord instructed His disciples "*Do this in remembrance of me*" (*Lk 22:16; 1 Cor 14:24-25*). Following this commandment, the priest evokes the events in the earthly life of our Lord and His second coming. The Holy Qurbana has been founded on the salvific works of our Lord and it anticipates His second coming and the life in the coming world.

#### 11). Invocation of the Holy Spirit (Epiclesis):

Invocation of the Holy Spirit, is one of the characteristic traits of the Orthodox liturgy. In the Anaphora of St. James, we ask God the Father to "*send the Holy Spirit upon us and upon the Eucharist placed on the altar*". The Holy Spirit descends and makes the bread and the wine the very body and blood of Christ. The same Spirit comes and abides in us to make us the Church, the Body of Christ.

#### 12). Intercession (Tubden):

The intercession contains six canons ('*set of prayers*'), each consisting of three prayers. The first three canons commemorate the living and the rest the departed. The intercessions are the prayers for the well being of the whole members of the Church, both living and the departed. Among the departed saints, we remember those who have lived as witnesses to Christ, especially the Virgin Mary, the Apostles, the martyrs, and all the doctors of the Church who have zealously guarded the Apostolic faith.

#### 13). Fraction:

The ceremony of fraction is the preparation for the communion. The prayer during the fraction evokes the passion, death and resurrection of Christ, the living bread who was "*broken*" on the cross for our salvation.

#### 14). The Lord's Prayer:

Here the Lord's Prayer serves as the preparatory prayer for receiving the Holy Communion. The phrase "*Give us this day our daily bread*" has often been interpreted as a request for Holy Communion. At the end of the Qurbana, we address God "*Our Father*" and thus we confess that we are His sons through our communion with Christ.

#### 15). Holy things to the Holy:

This is an invitation to receive the Holy Qurbana, as well a warning about its sacredness. The entire congregation cries out: "*The One Holy Father.....Holy Son, the Holy Spirit with us*". This means that through the Holy Qurbana, we have been granted communion with



the Holy Trinity. Then the service is concluded with the Kukkilion, which is a cycle of prayers seeking the intercession of the Virgin Mary and the saints, as well as commemorating the departed priests and the faithful.

#### **16). Holy Communion and Thanksgiving:**

The priest first receives the Communion, followed by all those who are in the Madbaha. Then the Holy Mysteries are brought to the people to communicate them. In the thanksgiving prayer that follows, the priest gives thanks to God for His abundant mercy *"wherewith He has made us worthy to partake of His heavenly table"*. With the dismissal, the celebration is concluded.

#### **Meaning of the Holy Qurbana:**

The Holy Qurbana is our participation in the Body and Blood of Christ. This faith has been founded on our Lord's words during the Last Supper *"This is my Body.. my Blood.."*. Following our Lord's instruction *"Do this in remembrance of me"*, we offer the Holy Qurbana. St. Paul says: *"As often as you eat this bread and drink this cup, you proclaim the Lord's death until he comes" (1 Cor 11:26)*. Since the Apostolic times, the Holy Qurbana was the central act of the Sunday worship (Acts 20:7). Since the Eucharist is the body and the Blood of Christ, St Paul instructs to participate in it with great devotion and care (1 Cor 11:27-28). According to St. Paul, through our participation in the one Eucharistic bread we become one in Christ: *"The cup of blessing which we bless, is not a participation in the blood of Christ? The bread which we break, is not a participation in the blood of Christ? Because there is one bread, we all partake of the one bread" (1 Cor 10:16-17)*.

In fact, the goal of the incarnation was to unite humanity as the sons and daughters of God, because, as a result of sin, we had become alienated from God. Baptism and the Eucharist are the means to bring human beings into union with Christ. Sacraments, daily prayers, Bible reading, the faith of the Church, all have one aim to make us one in Christ. The Church and its arrangements, especially the symbols help us to meditate on Christ and to live in communion with Him and to worship the Triune God.

#### **Meaning of the Symbols:**

Symbols represent invisible divine realities. They are the means of creating a sense of divine presence. A symbol can either be an object or an action. Bread, wine, chalice, paten, altar, cross, candles and the censer are some of the symbols that we use in the celebration of the Holy Qurbana. They are used to express the depth of the meaning of the celebration and its divine character.

The use of symbols is not against the teaching of the Bible. In the Old Testament, the people of Israel used a large number of symbols. The second commandment prohibits the making of *'graven image, or any likeness of anything in heaven, on earth or in sea' (Ex 20:4)*. But the Jews never understood it as a prohibition of the use of symbols in their worship. Thus they considered the temple of Jerusalem and the objects in it as most holy. The temple, the altar and the ark of the Covenant were the symbols of God's presence in the midst of Israel. The cover of the ark, known as *'the mercy seat'* and the images of two cherubim above it were considered as the most important liturgical objects (Ex 25:10-22). The cover of the ark was qualified as Yahweh's throne or footstool. Christianity has inherited the custom using symbols from the Old Testament.

## Fathers And Doctors Of The Orthodox Church

- 1) Mar Aprem (A.D 303-373) : Father of the Syriac Liturgical songs - Great composer and poet - Hermit - Born in Nisibus - Known as "*Harp of the Holy Spirit*" - Wrote "*Madrosho*" (spiritual advices), "*Memmo*" (discourses) and "*Bovooso*" (petitions).
- 2) Mar Antimus (A.D \*535) : Patriarch of Constantinople.
- 3) Mar Abhai (4<sup>th</sup> Century A.D): Known as "*The elect one*" - Monk in Mardeen.
- 4) Mar Balai (A.D \*450) : Disciple of Mar Aprem - Cor-Episcopa of Aleppo - Composed Syriac Liturgical songs like Mar Aprem.
- 5) Mar Baselios (A.D 329-379) : Brother of Gregory of Nissa - Sister Makrina was his inspiration in the ascetic life - Persecuted by the emperor, but he upheld the Orthodox faith - Wrote Liturgy.
- 6) Mar Bar Sauma (A.D \*457) : Known as "*Chief among mourners*" - Considered life as 'suffering' and 'sacrifice' - Prayed by standing throughout day and night - Also known as "*Son of fasting*".
- 7) Mar Clemis (A.D \*101) : Bishop of Rome.
- 8) Mar Coorilos, (St. Cyril) (A.D 412-449) : Patriarch of Alexandria.
- 9) Mar Dionisius (A.D \*95) : Known as "*Dionisius of Arcopagite*" - Became Christian by St.Paul.
- 10) Mar Dioscorus (A.D \*484) : Born in Alexandria - Became Bishop of Alexandria - Presided Synod of Ephesus.
- 11) Mar Gregorios of Nissa (A.D 335-394) : Brother of Mar Baselios - Great theologian, thinker and philosopher - Became Patriarch of Constantinople.
- 12) Mar Ignatius (A.D 30-107) : Also known as "*Ignathios Noorono*" (fiery) - 3rd Bishop of Antioch - Persecuted by Emperor Trajan.
- 13) Mar Ivanios (A.D 334-407) : He was known as "*John Chrisostom or golden tongue*" - Born in Antioch - He wrote Liturgy (Anaphora).
- 14) Mar Issac (A.D 365-461) : A disciple of Mar Aprem - Writer and poet - Led ascetic life in the monastery at Uraha.
- 15) Mar Jacob Baradaeus (A.D 390-578) : Bishop of Uraha - Monk - Ordained many Bishops, Priests and Deacons - His followers later known as "*Jacobites*".
- 16) Mar Jacob of Srog (A.D 451-521) : Great Syrian poet, writer, composer and thinker - Like Mar Aprem wrote Madrosho, Memmo, and Boovoso - His Boovosos are very common in the Syrian Liturgy.
- 17) Mar Julius (A.D 337-352) : Bishop of Rome.

- 18) Mar Philexinos (A.D \*523) : Became Bishop of Maboog in A.D 485 - Scholar, philosopher, thinker and writer - His special prayers are well known in the Syrian Liturgy - Persecuted by Emperor Justinian.
- 19) Saimon the Stylite (A.D\*459) : Born in Antioch - Monk and hermit - Prayed on a pillar for 40 years so he was called "*Semavoon Desthuni*".
- 20) Saimon Kukoyo : Great poet and composer - His compositions are known as "*Kukkoyo*".
- 21) Mar Severius of Antioch (A.D 465-538) : Great thinker, philosopher, theologian and poet. He was Patriarch of Antioch (A.D 512-518) - The founder of Octoechoes in Syriac music - His Maanitho is the opening hymn in the Holy Qurbana.
- 22) Mar Timotheos : Patriarch of Alexandria - Man of prayer.

## Glossary : (Greek and Syriac Words)

Adamo Dosen	: Until I come.	Lahmo	: Leavened bread.
Ahai	: My brethren.	L' olam Olmeen	: For ever and ever.
Amen	: Let it be so.	Madbaho	: Altar.
Aloho	: God.	Maanitho	: Responsarial prayer.
Anaphora	: Offering.	Men Olam	: As it was from the beginning
Beth qudsho	: Holy house, Holy place.	Vadamo L'olam Olmeen	and shall be for ever and ever.
Barek U kadesh	: Blessed and consecrated.	Moriyo	: Lord have mercy upon us and
Barekmor	: Bless me, O Lord.	Rahemelain U adarain	help us.
Bovooso	: Request, Petition, Prayer.	Marvahtho	: Fan.
Bukro	: First fruit.	Mavurbo	: Magnificat.
Burkso	: Bread of blessing.	Moran Valohan	: Our Lord and our God.
Ekbo	: Foot, Foundation, Base-ment.	M'shametho	: Deaconess.
Enyono	: Responsaria.	Nuro	: Fire.
Ethro	: Prayer of incense.	Nuhro	: Light.
Evangelion	: Gospel, Good news.	Peelatho	: Plate.
Halleluiah	: Praise the Lord.	Priumion	: Introduction.
Habibai	: My beloved.	Pethgomo	: Verse. (From the book of Psalms).
Hoosoyo	: Prayer of absolution.	Qurbono	: Offering.
H'meero	: Leavened bread.	Rooho	: Spirit, Air.
Kadesh	: Holy.	Rushmo	: Blessing, Seal, Sign.
Kablana	: Square shaped cloth used to cover the holy vessels separately.	Seloon Bashlomo	: Go ye in peace.
K'doosh - Kudsheen	: Holy of Holies	Sosappa (Shusapho)	: A white towel which covers the bread and wine.
Kolo	: Sound. (In music it means Hymn).	Shaino	: Peace.
Kasa	: Cup.	Slomo	: Peace.
Kaukbo	: Star.	Sleebo	: Cross. ("slab" means connected).
Kukkilion	: Circle. (Circle of prayers which is having a Pethgomo, Ekbo, Prumion, Kolo, Ethro and Bovooso).	Subhaho Labo U lab'ro Val Ru - ho Kadeesho	: Glory be to the Father, Son and the Holy Spirit.
Kyrie liaison	: Lord have mercy upon us.	Staumen Kalos	: Stand ye well.
		Sed'ro	: Order of prayers.
		Sogito	: Additional.

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